MICHIGAN STATE NORMAL COLLEGE

The
CHRISTIAN CENTURY
A Journal of Religion

A Year of Roosevelt
An Editorial

Can Temperance Be Taught Honestly?
By Ernest Thomas

Must the Church College Close?
By Jesse S. Dancey

When the Docile Stir
By Winifred L. Chappell

MARCH SURVEY OF BOOKS

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In This Issue

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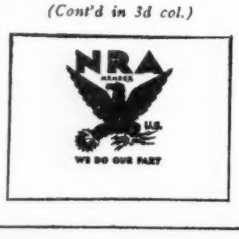
(Cont'd in 3d col.)



The CHRISTIAN CENTURY

March 7, 1934

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Calendar of Coming Events

Mar. 7. Philadelphia Methodist annual conference, 147th session, Arch street church, Phila.

Mar. 9, 10. Philadelphia Methodist youth conference, 13th annual session, First Baptist church, Phila.

Mar. 18. National association for advancement of colored people, 25th anniversary celebration dinner, International house, New York city.

Apr. 2-5. Spring convocation and alumni week, Colgate-Rochester divinity school.

Apr. 24, 25. Annual meeting general board of Christian education, Methodist Episcopal church, south, Jackson, Miss.

Apr. 26. General conference opens, Methodist Episcopal church, south, Jackson, Miss.

April 29-May 2. Philadelphia area, Jason Lee centennial celebration, Methodist.

Apr. 30-May 2. Fifth meeting of the Institute for education by radio, Ohio State university, Columbus.

May 2. Announcement of results of poll of Protestant ministers on war, to be made by Kirby Page, New York city.

May 7. Meetings in local communities to give publicity to poll of Protestant ministers on war.

May 16-22. Spring meeting, board of bishops, Methodist Episcopal church, Cleveland.

May 19-24. Convention of International union of brotherhood of rescue mission, Euclid Avenue Baptist church, Cleveland.

May 20-26. Conference of associate church group, National social workers. Kansas City, Mo.

May 21-23. Massachusetts conference, Congregational, Harvard church, Brookline, Mass.

May 21-24, Midwest synod, Reformed church in U. S., Carrollton avenue Reformed church, Indianapolis.

June 11-13. Presbyterian synod of Indiana, Hanover college, Hanover, Ind.

July 16-20. Summer institute of church music, Northwestern university, Evanston, Ill.

July 20-25. Triennial convention of the world's W.C.T.U., Stockholm, Sweden.

In This Issue

(Cont'd from 1st col.)

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The CHRISTIAN CENTURY
An Undenominational Journal of Religion

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EDITORIAL

ALREADY there is encouraging evidence that the peace forces recognize the need for emergency measures to keep this nation from being swept into the war hysteria rising on other continents. One means of building national peace morale which every clergyman in the United States must accept as a personal responsibility is to answer the questions sent to Protestant clergy by the group of twelve church leaders who are cooperating with Kirby Page. One hundred thousand clergymen are thus being polled, and one way of making the government understand that there is an overwhelming peace sentiment in this country is for tens of thousands of these clergymen to answer. If clerical readers of this paragraph have not received a copy of this questionnaire, they should notify Kirby Page, at 3947 47th street, Long Island city, New York, immediately. If they have delayed in sending in their replies, let them lay this paper down long enough to attend to this obligation at once. If they have discharged this duty, let them start today to prepare for the local interpretation of the meaning of this poll which the group of sponsors is suggesting shall take place on a national scale on Monday, May 7, five days after the publication of the results in the press. Where do the ministers of America stand on peace? Do *your* part to see that the answer of the Christian ministry is expressed in the most formidable terms, and that ten thousand communities know what that answer is.

Another Peace Bulwark

Leopold III Becomes King of Belgium

LEOPOLD III has succeeded to the throne of Belgium in succession to his father, King Albert. It was cruel irony that the late king, a strong and skilled mountaineer, should have met his death by a fall from a little neighborhood cliff not impressive enough to make such an experienced climber careful. Albert had the affection of his people and the admiration of the world. If there must be kings, they should be such kings as he was. Leopold, who comes to the throne at thirty-two, almost exactly the age of his father at his accession twenty-five years ago, faces a situation fraught with difficulties. Report credits him with the finest qualities of character and personality and with good training for the duties which he has assumed. But there are two aspects of Belgium's internal condition which contain threatening possibilities. The close and friendly relations which have long continued between Belgium and France are menaced by the development of a widespread anti-French sentiment among the Belgian people. A sufficiently drastic change in popular feeling within the country will inevitably produce a significant alteration in the international alignment, which cannot fail to be a serious matter for a little nation whose strength and security are chiefly in its more powerful friends. And the communist movement in Belgium is growing with ominous rapidity. The young king has his work cut out for him.

Fighting the Child Labor Amendment

IT is difficult to hang on to any large degree of patience when considering the opposition to the child labor amendment. Everybody seems to agree that if the NRA has accomplished any one undisputed good it is to be found in its abolition of child labor. (That abolition is, of course, temporary, being limited to the life of NRA which, under the present law, means one year more.) Nobody can be found to stand up in open defense of child labor practices. Yet here are men like Dr. A. Lawrence Lowell, Dr. Nicholas Murray Butler and a "prince of the church," Cardinal O'Connell, solemnly warning the country against adopting the amendment. Why? Because of their fears that congress, being granted power to legislate, will legislate in such fashion as to make it impossible for children to help wash dishes in the family kitchen, or for aspiring youngsters to tend furnaces as a means of working their way through college! It is not a year since the nation was being told that it must repeal the eighteenth amendment because of its fundamental legal fallacy in embodying a definite statute of legislation rather than a grant of legislative power. Dr. Butler will recall the argument. The child labor amendment has been so

written as to meet exactly that objection. It does not enact a specific piece of legislation, but it does give congress the power—which the supreme court has said it does not now have—to legislate against child labor. If congress, knowing that it must face both executive and judicial review, is not competent to wield that power, then still less so is the dictatorial NRA. What the Lowell-Butler-O'Connell argument really amounts to is a declaration that a democratic form of government is incompetent to deal with a social issue. If the nation concedes that, it concedes its own doom.

Ohio Commandant Probes Motives of Pacifists

WE have spoken before of the curious thing that happened at Ohio State university when, of fifteen conscientious objectors who asked to be excused from drill in the R.O.T.C., eight were excused on the ground that they were "sincere" and seven were not excused on the ground that they were "not sincere." Just what were the criteria of sincerity which the committee —which included the commandant of the R.O.T.C.— took into account, has yet to be disclosed. The distinction between excusable and inexcusable pacifists was not drawn on the line between members of such pacifist churches as the Quakers and Mennonites and the members of other churches or of none. The cases were considered individually—"on their merits," it would probably be said. But just what are the merits of the procedure of setting up the military commandant as one of the judges of the sincerity of anybody's objection to bearing arms? Two things ought to be done at once in the interest of justice and decency. Pressure ought to be increased on Ohio State university to do away with the compulsory feature of its military drill. The Ohio churches are not unaware of this duty and appropriate steps are being taken. But in addition to that, still more prompt action ought to be taken to get a judicial decision on the right of an institution of learning, or a committee of three appointed by the president of the institution, to pass judgment upon the sincerity of students who claim to be conscientiously opposed to war and all that goes with it. The expelled students have a right to their day in court. So has the university. It would be interesting to know the grounds upon which it practiced this discrimination. But the university can afford to wait better than the students can. If they have a right to an education, they have a right to it now. (See letter on page 332.)

Should the United States Recognize Pu-yi?

LAST week, unless Japanese plans miscarried, Henry Pu-yi, after an ambiguous period as chief of an ambiguous state, was crowned emperor of Manchukuo. It is necessary to chronicle the event in this somewhat tentative fashion because this issue must go to press before the coronation actually occurs, and unexpected events have been known to interfere with far eastern political arrangements. But the Japanese plans have been well laid, and there is every reason to believe that by the time these words are read Henry Pu-yi will have passed into history, and Kang Teh will be seeking recognition as the first modern emperor of the Manchus. Should that recognition be granted? News dispatches from Washington have been hinting that the Roosevelt administration is getting ready to take that step. To do so would, of course, involve abandonment of the Stimson doctrine. But the Stimson doctrine is held to have been only a formula, with little functional relation to the actual course of international politics. By abandoning the formula, the Washington reports more than hint, the government hopes to gain Japanese assent to a new naval treaty, embodying only slight changes in the present naval ratios, when the present treaty expires in 1936. Whether these hints emanate from the state department or the new Japanese propaganda bureau in Washington it is impossible, at this distance, to tell. But the choice confronting the United States is not difficult to see. It is a choice between a long-range foreign policy that is both ethically and politically sound, and a surrender to expediency which can bring only a temporary gain. Giving up the Stimson doctrine will not permanently satisfy Japan's imperialists, even though it may induce them to adopt a conciliatory attitude in the naval conference of 1935. Nothing will satisfy the Tokyo militarists in the long run but recognition of Japan's right to as much of the eastern Asiatic mainland as she thinks necessary to satisfy her "imperial destiny."

Preparedness for Revenue Only

ONCE upon a time it was considered ethical for governments to send out privateers, authorized under "letters of marque and reprisal," to prey upon an enemy's commerce. This legalized piracy was a profitable business for the privateers. Naturally they did what they could to prolong any war which gave them their opportunity, and they raised a great uproar when the sweet privilege of making private profit out of a public calamity was withdrawn from them. Once upon a time, also, it was the custom of princes whose soldiery were not at the moment occupied to rent them out as mercenaries to governments whose own subjects were either inadequate to carry on a war successfully or more willing to pay than to fight. That was profitable business for the princes or states that farmed out their citizens as mercenaries. Our more squeamish age has come to frown upon this practice also. But strangely enough we still continue to permit the manufacture and sale of armaments to be a private business carried on for profit —and what a profit! Bethlehem Steel had a profit of $633,000,000 from 1916 to 1918 inclusive, or nearly four times its profit for the preceding three years. Curtiss-Wright stock rose 95 per cent and Curtiss Aeronautical 232 per cent in January of this year with no other stimulus than the Vinson naval bill (introduced January 9) providing for the construction of about 2,000 naval planes. Excessive private profits from military and naval armament do not merely lay too heavy

a burden of cost upon the taxpayers. What is much worse, they set up a powerful and financially interested lobby pulling for heavy armament and pulling against any method of settling international questions except by the use of what they have to sell. Mr. Noel Baker, former British undersecretary for foreign affairs under Arthur Henderson, in a recent speech—reported in the Christian Science Monitor, but not extensively in the general press—urged the abolition of private traffic in armaments as a necessary step toward getting a fair and disinterested consideration of the armament question and the whole war question.

The Air Mails and Party Medicine

IT was a bad break of luck which put the administration's new airmail policy to the test not only in winter but in a week of almost unprecedentedly stormy weather over a great part of the country. Sympathy with the army fliers who were called upon to face the blizzards—for the many who risked and won as well as for the six who risked and lost their lives—confuses the issue which lies back of the cancellation of the contracts with the commercial companies. Besides that, it is not quite certain—to put it mildly—that political considerations have not been present in the minds of both the defenders and the critics of the new policy. In the congressional vote on the bill authorizing the army to carry the airmails, party lines were pretty strictly drawn. It does not seem *prima facie* probable that individual judgments strictly on the merits of the case would just happen to fall so accurately into party groupings. But setting aside the suspicion that Mr. Farley and his associates were moved by more than honest indignation in their effort to discredit the preceding administration, and the corresponding suspicion that the critics of the new postal policy had other than humanitarian motives for putting the blood of the fallen army fliers upon the hands of the present administration, two facts remain clear enough: the aviation companies did make a tremendous profit out of their business with the government; and the army did not have adequate equipment and personnel to take over the job of carrying the airmails on such short notice.

Government Ownership to Cure a Sick Industry

THERE is enormous significance in the publication of a report by the Russell Sage foundation which declares that complete government ownership holds out the only hope of rescuing the coal mining industry from chaos and eventual collapse. The Russell Sage foundation is one of the most dependable organizations for making statistical studies of American social and economic situations, but it has never aspired to be known as a crusading body. It has made public a good many tabulations with a distinct revolutionary implication at one time or another, but it has preferred to leave to others the interpretation of its figures. There have even been social crusaders who have decried the foundation as more interested in bolstering up the old order than in hastening the establishment of a new one. To have this foundation put its imprint on such a report as that on the bituminous coal industry prepared by Miss Mary van Kleeck is a fact of exceptional importance. Miss van Kleeck, one of the most highly respected social investigators in the United States, is uncompromising in her recommendations. She gives much space to telling of the success achieved by Miss Josephine Roche in running the Rocky Mountain Fuel company in full collaboration with the unions; she outlines many measures of social amelioration which she thinks should be established throughout the industry at once. But when the whole picture has been painted, and it has been seen to group itself about an industry equipped to produce nearly twice as much coal as is used and with a permanent pool of at least 300,000 unemployed miners, Miss van Kleeck holds that there is only one answer possible. Let the government run the mines as public utilities. Otherwise, they will always be battlefields on which owners and workers are equally destroyed. The complete report by Miss van Kleeck deserves study. It may be obtained from the Russell Sage foundation, 130 East 22nd street, New York city.

The Religious Issue in Germany Deepens

AS the government stiffens its determination to smash the opposition of German pastors to nazi Reichsbishop Müller, it becomes more difficult to obtain dependable information as to the progress of events in German church life. The protesting pastors, it is reported, are now forbidden to communicate with one another. With such a state of affairs inside Germany, it is not to be wondered at that so little reliable news is reaching the outside world. In general, however, the campaign of stern repression against Protestant pastors in Prussia seems to be going forward, and the tide of nazi resentment against the Catholic priests in other parts of Germany seems to be steadily rising. Dr. Müller now appears to hold undisputed possession of his office. But it is likely that the ability of the state to compel outward acquiescence is by no means an indication that the battle is at an end. The government will really have more to fear, in the long run, from a church opposition which has been driven underground than from one which is in the open. In the meantime, the nazis have given another illustration of their ability to do the wrong thing by the appointment of Dr. Alfred Rosenberg as "leader" of all cultural organizations, including churches. What there is about this sinister figure that apparently fascinates Hitler is hard to tell. In the one conspicuous mission given him—the mission to London—he made an abysmal failure. Yet he has been retained as the real head of the foreign office, as the editor of the official party newspaper, and is now given control of the fate of the churches. This despite the fact that, in his sensational book, "The Myth of the Twentieth Century," Rosenberg rejects Christianity as a fit religion for Germans, and that he

is the champion of the most brutal and unrelenting anti-semitism. If Hitler's selection of Müller was a way of whipping the Protestant pastors with whips, his choice of Rosenberg is to whip them with scorpions.

A Year of Roosevelt

FEW administrations have known a first year to compare with that through which the Roosevelt administration has just passed. And few Presidents have completed their first year in office holding as large a share of the confidence and good will of their countrymen as does Mr. Roosevelt. A year ago a confused, discouraged people listened to the inaugural, with its arousing compound of challenge and assurance, and said to one another, "Thank God, a man!" Now, after as cruel a test as any chief executive —unless it was Lincoln—ever faced in his initial months, that verdict stands. Men of all parties and all views are practically at one in this, that they see in the White House a gallant and an inspiring national leader.

Quick as Americans will be to acknowledge the lasting quality of Mr. Roosevelt's popularity, there will still be many who will not want this first anniversary of his inauguration to pass without some appraisal of the permanent results achieved. It has been a year of unprecedented activity. Not a week has passed without announcement of some new government policy; at times these have come at daily intervals. But with all the activity, all the change, has there been progress? And if progress, toward what goals? Such questions have undoubtedly held a large place in Mr. Roosevelt's own mind as he has thought back over the strange course which he has been forced to follow since March 4, 1933. The same questions have been in the minds of all thoughtful citizens.

Apologists for the Roosevelt administration have many ways of attempting to prove that the exciting changes of the past twelve months have constituted genuine progress for the nation. They can appeal to charts. They can show the position of the markets a year ago, and the position today; the position of the banks a year ago (which was at zero) and the position today; the various industrial indices a year ago and those same indices today. There are few of the charts which do not show a general upward trend; it is on the basis of such graphic arguments that even tories of the Charles G. Dawes school are to be found in the press declaring that the economic situation is definitely on the mend.

Or Mr. Roosevelt's supporters can appeal to the new laws which have been enacted. To be sure, most of these are labeled emergency measures, but there is no expectation that the principles which they embody will be abandoned once the economic emergency is past. Such a book as "The Future Comes," by Charles A. Beard and George H. E. Smith, summarizes an amazing legislative achievement—amazing in its daring, in the scope of national interests involved, and in its implications for the future relations of government to business and to the daily lives of the American people. Single and somewhat minor examples of the Roosevelt legislation, as for instance that establishing the Tennessee Valley authority, may conceivably prove to have in them the legal charter for a complete sociological revolution.

We prefer, however, to leave such studies of Mr. Roosevelt's first year to other journals, and to confine our interest to the impression which, it seems to us, Roosevelt the man has made on the nation during these months of testing. We look at him, therefore, not to review the details of his policy as an executive, but to seek to trace the broad strokes of the roughly blocked in portrait which is evoked in most American minds when the name of the President is mentioned.

Looking at him thus, it is clear that Mr. Roosevelt means most to his countrymen as a leader. It was the promise of leadership in his inaugural address which so instantly changed the mood of American political life; it has been the provision of leadership which has preserved the President's popularity. Men have not always agreed with him. It is doubtful, indeed, whether there is any considerable number of citizens who could be induced to testify that they have agreed with Mr. Roosevelt in *all* that he has done. But they have believed in him, which is vastly more important. And they believe in him today.

Mr. Roosevelt is fortunate, to be sure, in the lack of a competing leadership. The idea that such aspirants for party honors as the republicans have been able to bring forward—a Mills, a Dickinson, a Robinson of Indiana, a Snell, a Wadsworth, a Sanders, or a Colonel McCormick—could attempt to lead the nation as Roosevelt has led is so patently humorous that even the republicans show no disposition to press it seriously. But it is not only this lack of an alternate which holds the nation steady in its allegiance to the President; it is the national conviction that he has proved himself a leader in fact as well as by virtue of his office.

It is true, we believe, that the most important asset of the administration at the end of this first year is the personality of Mr. Roosevelt. And this personality is the vital asset because it includes more than such qualities as are expected in a chief executive—political resourcefulness, wisdom, courage, determination, foresight, magnanimity, integrity. There have been other Presidents who have possessed all or most of these qualities—some of them in superlative measure—and still have failed to touch the imaginations and stir the emotions of their countrymen. Neither is the secret of Mr. Roosevelt's personal influence to be found in his constant smile nor in his triumph over physical handicap to which the press insists on ascribing such importance. No, the sum total of the Roosevelt personality is something other than this, and something more than this. It is, as nearly as we can express it, a personality that radiates spiritual strength.

Mr. Roosevelt laid hold on something vital to American life in his inaugural address, as those who criticized it as a sermon unwittingly testified. That inner monitor which defies definition told his countrymen

that this was deep speaking to deep. It has been this ability to strike the spiritual note unerringly, demonstrated again and again—recall, for example, the Dutchess county "good neighbor" speech—that has kept the Roosevelt leadership nationally intact. In a fundamental sense, the Roosevelt personality has grown on the nation because it has been revealed as spiritually deep and spiritually sound. The American people find in their President a religious leader.

This is not to say that the Roosevelt leadership has been without its weaknesses. It has disclosed many weaknesses. The President has not always been fortunate in his choice of subordinates; there have been times when he has given the impression of improvising his policy, and that on short notice and meager information; with reference to international relations, both economic and political, his policies—except in Latin America—have been neither inspiring nor promising. But these and other criticisms that might be made do not begin to overshadow in the public mind the belief that a national leader has arisen who sees American life as an adventure toward the building of a righteous community, and who therefore deserves the following of all those who desire righteousness.

To a large degree, this popular—and unformulated—conception of Mr. Roosevelt's leadership finds confirmation in his genuine social concern. It is doubtful whether the President's closest confidants or most ardent apologists would claim that he is a trained social diagnostician. There has been nothing in his words or his policies to indicate any fully rounded philosophy of social reconstruction. Many of the revolutionary implications of the legislation which he has secured from congress have appeared to be almost as much a surprise to the President as to the country at large. He has been laboring titanically to meet the problems of each day as they have arisen, and there have been many times when the nation has held a justified doubt as to whether the President's present acts have had any organic relation to a clearly conceived final goal.

But such considerations as these mean little to the mass of citizens. What the typical American sees is a President who is on the side of the under-dog. He cannot understand the President's monetary policy; he has no means of refuting the attacks on his banking, or his NRA, or his airmail, or any one of a dozen of his policies. But he has caught a few slogans: "This country cannot endure half boom and half broke," and the words about money changers in the temple and the necessity for a reduction of debts and for a currency which will make it possible to repay debts with approximately the same labor equivalent as obtained when they were created. The total picture, therefore, is of a President anxious over the plight of the under-dog, determined to loosen the grip of the top-dog, doing the best he can to secure a nation, not in which top-dogs and under-dogs shall exchange places, but in which all dogs shall have enough so that there shall be no need for a continuation of the dog-eat-dog tradition. It is because he sees in the President a leader committed to that ideal—a religious ideal, we insist—that the common citizen says of Mr. Roosevelt, "I'm for him!"

It cannot be denied that as Mr. Roosevelt closed his first year in office his opposition was more vocal and more formidable than at any previous time. Such part of the outcry as had to do with the airmail scandal was largely either sentimental or partisan. It is extremely unlikely that this issue can be kept alive long enough to have any important influence on the election of 1936. But there were beginning to appear foci of opposition which may develop into genuine and stubborn issues. These arise out of the nature of the recovery program which the administration is following. And they arise at the precise point where, from the beginning, The Christian Century has held that an irrepressible conflict was likely to develop.

In general terms, the Roosevelt program for national recovery may be said to be an attempt to establish a planned economy for the country within the framework of the profit-seeking order. It has envisaged a form of state capitalism not fundamentally at odds with that in Russia, except that Mr. Roosevelt, in order to reduce opposition to a minimum and make the transition from rugged individualism as gradual as possible, has declared for government control rather than ownership and has spent the past year trying to establish—through codes, marketing agreements and many other devices—the principle of self-policing within industries. The trouble with this is that, under the enormous pressure of competitive profit-seeking, self-policing becomes one of two things—a farce or a grant of practical control to the big business interests which, because of their very size, can always grab the policeman's badge and billy.

That is exactly what is happening in NRA, AAA and other departments of the recovery program at this minute. Self-policing is not working. Mr. Wallace, one of the keenest analytic minds in the administration, sees this and the result is his questionnaire to cotton farmers, with its prospect of absolute government policing over that basic crop, and his attempts to straighten out the milk mess by having the government police one part of the industry and leave the industry to do the best it can in policing the other part. General Johnson is apparently unwilling to admit that self-policing is not working in his end of the recovery program, but the attempt of Dr. Wolman to resign from the labor board shows that there are those within NRA who have no illusions.

But if self-policing is not working, Mr. Roosevelt comes face to face, at the opening of his second year, with a great choice. He must either close his eyes to the extent of the failure and let industry slip back into laissez faire, or he must set up a policing that will work. That is to say, in today's jargon, he must go right or left. At the moment, confronted as his administration is with the difficulties of something like ten billions of refinancing, he gives the impression of beginning to soft pedal a little on the iniquity of the money changers. The nation misses the ring of authentic and saving anger which it heard from the capitol steps a year ago. That may be but a passing phase of strategy. We trust that it is. Of one thing we are sure: the future course of Mr. Roosevelt's administration

depends upon the extent to which he sets the under-dog free. Leaving America to the policing of the top-dogs will, before the end of another year, make the President's proclamation of devotion to the interests of the under-dog sound distressingly thin.

This Way to Better Movies

THE Motion Picture Research council, at whose instigation the Payne fund studies of the effects of movies upon children were made, has announced its program of future action. The program is important not only because the movie situation presents a problem beside which the cleansing of the Augean stables was a game of ring-around-the-rosy, but because the names of the men and women sponsoring this organization inspire public confidence. Where could be found a more imposing array of socially minded citizens than Jane Addams, Jessie F. Binford, W. W. Charters, Stephen P. Duggan, John H. Finley, Charles W. Gilkey, Alanson B. Houghton, Herbert S. Houston, Charles H. Judd, A. Lawrence Lowell, Arthur E. Morgan, Henry Fairfield Osborn—to mention only a few of the eminent social workers, scientists, and educators on the council roster? When such a group, after seven years of research and deliberation, finally agree upon a series of objectives, it behooves the rest of the country to attend.

Their first objective is to establish community freedom in the selection of films. To this end they declare that block-booking and blind-selling must go. Also that trade showings of motion pictures must be made before films may be offered for rental. At present, as The Christian Century has frequently pointed out, the local exhibitor—because he must buy his pictures in blocks, each block consisting of practically the entire output of any given producer—has no choice in the selection of his films. He cannot, therefore, be held responsible to his local community. The industry has thus denied to the local neighborhood the right of choice of its pictures. The producers make their films primarily for the large metropolitan theaters which they own and which are attended by sophisticated adult audiences. By block-booking and blind-selling they then foist these pictures upon the neighborhood theaters.

The Motion Picture Research council rightly puts at the head of its objectives the breaking of this stranglehold and the establishment of community freedom in the choice of pictures. It has created a legal committee to draft the necessary laws for enactment by congress, and is now in the process of appointing publicity committees throughout the nation to mobilize sentiment behind the proposed law. The movie barons will doubtless inaugurate a fresh counter offensive. They will plead that their trade practices are necessary in order to keep the price of pictures within the reach of exhibitors. The public need not be deceived. Block-booking and blind-selling have not been permitted in England since 1927. The scandalous extravagance of Hollywood picture-making, including the numerous executive salaries of from $200,000 to $400,000 a year, presents a wide open opportunity for economy, if that is what the barons sincerely desire. But quite irrespective of economy the welfare of America's children must not be sacrificed further by the pictures delivered through these vicious practices.

The second objective on the council's program is to inform the public. It proposes to acquaint communities everywhere with the chief findings of the Payne fund studies. Those studies revealed that the great mass of pictures now produced deal mainly with crime, sex, and movie love. The influence of such pictures over the minds, memories, emotions, attitudes, conduct-patterns, and character of youth is enormous, and most of it unwholesome. To inform the public on these vital matters is obviously fundamental to any work of improvement.

But the council's program does not state in what way it proposes to disseminate its information. The usual channels of public information for a cause of social welfare are the newspapers, the magazines, the women's clubs, the schools and churches, and occasionally the motion picture screen. The newspapers are out in this case because of the influence of motion picture advertising. Here and there a courageous editor or publisher will defy the pressure from the advertiser, but the majority are not of this caliber. The monthly magazines are theoretically free, but thus far their editors, with only an occasional exception, have published only such articles as could have been written from the propaganda supplied so generously by the Hays office. As for the women's clubs, ever since Mr. Hays engaged Mrs. Winter, ex-president of the General federation of women's clubs, as the ambassador of the movie trust to those organizations, they have been toothless in their opposition to the evils in the movie industry. The schools and churches are the only important avenues left, and Mr. Hays maintains a highly paid staff to keep them sweet. Mr. Hays is an exceedingly clever publicist. If the Motion Picture council can make its truth prevail over his propaganda, it will render a great public service—but it will know it has been in a fight before it gets through.

The third objective is to encourage local control of exhibition. It holds that "local supervision over motion pictures is quite as essential as over the public school, and for much the same reasons." As a practical means of securing such local control the council commends the model motion picture ordinance recently proposed by the Parents' magazine and endorsed by The Christian Century. This ordinance provides for the licensing of all motion picture theaters within a given municipality, one requirement for the license being that the theater show at least one program each week—on an afternoon or evening—with no feature on that program except those which are approved by the local commission established by the ordinance. Children are to be admitted to this program but to no other show of the week except when accompanied by parents or guardians.

The council opposes federal and state censorship as inadequate and delusive.

The fourth objective is to stimulate the production

of motion pictures for the special needs of local neighborhoods and communities:

> Once the market has been opened on equal terms to independent producers by the abolishment of the monopolistic practices of block-booking and blind-selling, new producing companies with new talent and new ideas will be able to produce and market pictures to meet the special needs of widely varied groups, including the children. And no difficulty should be encountered in either organizing or financing these new sources of films. The council intends to give such projects encouragement.

The council further proposes to give such support as it can to the production of pictures for use in schools and churches and other social institutions.

The fifth and final objective is to continue research. It has two specific projects in mind. One is a study of the effects of movies on international understanding, especially of the ideas of America which Hollywood pictures now give to the rest of the world. The other is a study of the economic, financial, and administrative aspects and practices of the motion picture industry as they influence the performance or non-performance of its social duties.

To all this program The Christian Century gives its hearty and enthusiastic support. It could hardly do otherwise, for these are essentially the objectives it has pursued ever since it published its first series of articles on this subject in 1930. It would go further than the council does and seek to attack the evil by federal control at the source of production, just as we now control our milk supply by inspection of cows and the sanitary conditions surrounding the farmers' milk-producing process. Ultimately it believes the American people will have to face this necessity. In the meantime the conservative character of the council's proposals will commend them to every citizen who wants better movies.

Peter Ainslie

THE DEATH of Dr. Peter Ainslie on Friday of last week brought a shock to his hosts of friends throughout the land. He had been ill for nearly two months. Three weeks ago he underwent an operation at Johns Hopkins hospital in his home city of Baltimore, and later a second operation was found necessary, from which he did not rally.

Dr. Ainslie was one of the most distinguished and beloved ministers among the Disciples of Christ. He was for more than forty years the pastor of the Christian Temple in Baltimore, and under his encouragement ten other churches, a Bible training school and a settlement house were organized. The wider ministries of his life were devoted to the causes of Christian unity and world peace. He was a member of the deputation appointed by the Protestant Episcopal church to visit the churches of Great Britain in arranging for the World conference on faith and order, which conference, as well as the Stockholm Christian conference on life and work, he attended. He was president of the Association for the Promotion of Christian Unity from 1919 to 1925, and in 1927 he organized the Christian Unity league, of which he continued as president until his death. During the past twenty-three years he has edited the Christian Union Quarterly, a journal which has gone into every land and every communion of the church.

Those who were permitted to know intimately the wider leadership of Dr. Ainslie know how basic to his thought were *both* the essential concepts of Christian unity, namely, the catholic conception of the church and the conception of individual responsibility for our divisions. His earlier devotion to this cause drew him into groups and conferences where the catholic idea was emphasized. But he found to his dismay that the ecclesiastical leaders were both impassive and helpless without some popular ground swell of conviction and demand. It was this that led him to appeal to individuals of the rank and file through his Christian Unity league, in the hope that popular pressure might be mobilized to bring results.

Dr. Ainslie's formula, "The equality of all Christians before God," is one of the most pregnant and illuminating insights in the history of the modern movement for unity. It focuses the guilt of sectarianism upon each sect and also upon each individual Christian. It exposes the bigotry and pharisaism of sectarian practices and thrusts the idea down through the upper crust of diplomacy and opportunism into the sphere of conscience. If all Christians are equal before God, every sectarian practice is *sin*—if there is any such thing. But Dr. Ainslie's later emphasis on this individualistic aspect of the unity problem never eclipsed in his own mind the catholic, or organic, conception of the church. He only believed that for him the more important approach was to build up and mobilize a strong body of popular conviction on the subject.

Dr. Ainslie had scant resources. His time was not his own. But from his modest ecclesiastical position in Baltimore he exercised great influence through the courage and clarity of his thought and his own complete emancipation from sectarian self-interest. With his passing, the kingdom loses a knightly servant.

Anon

EDITOR THE CHRISTIAN CENTURY:

SIR: If I were invited, as I am not, to name my favorite author, I should put down Anon. He is a writer of many gifts; he is master of all tongues; he lives like the wandering Jew from age to age. A mysterious and elusive figure, but his works are immortal.

It seems that he wrote books, credited at one time to others. Not Moses, it is clear, but Anon wrote the opening books of the Bible; he also sang the songs of Israel; he wrote the drama of Job and much of the New Testament is now certainly traced to him. The Epistle to the Hebrews, for example. Of that it was once said that God alone knew who wrote it, but no scholar would add it to the works of Paul the apostle. Anon wrote it. He also wrote the letters of Junius and many other famous works.

He writes still but not perhaps so freely as once he did. The plain truth is that in these days writers are

not only anxious that the truth or the vision which is given to them shall be made known, but that they shall have their names signed to it. They want to acquire merit. Since the days of the ancients there has come to men a much stronger sense of individuality. It is one of the achievements of Christianity that it gave a dignity to the individual man. A revolutionary change, a new plant for humanity to occupy, but there have been losses! Anon has not the place which once he proudly held.

But had not the ancients much to say for their comparative disregard of the credit to be assigned to the writer? Does a picture become any more beautiful if the painter's name is known?

And is there not a temptation here to our frail human judgment? We look for the name and we praise the work because the artist has a famous name. Equally we neglect the product bearing a signature unknown, or no signature at all. We are afraid of the anonymous.

A preacher known both in America and Britain was once spending a holiday in a village where he was unknown by face. In the church one Sunday morning, the preacher not arriving, he was invited to preach and afterwards was politely and rather formally thanked. In the course of the week it leaked out that the great Dr. Jowett was in the village; the leaders of the church went to invite him to preach. Jowett said, "But I *did* preach last Sunday and you did not seem greatly impressed." "No," they replied, "but we did not know it was you."

The works of Anon stand or fall by their own beauty and truth. So does this letter, sir.

Yours in the glorious tradition of Anon,

QUINTUS QUIZ.

VERSE

Can Hope Be Far Behind?

THE days were dark and I forgot to sing,
Nor looked above the dull earth at my feet;
Life was a bitterness, a weary thing,
Each day an empty word, sad to repeat;
Sorrow and care dark beggars by my side
With hungry hands uplifted in appeal.
How can I shut my eyes when want is wide,
When all the world lies broken on life's wheel!

Today I looked beyond, and then forgot
The care and blackness that lay ever near.
Earth turned dark Winter from her garden-plot,
Small green hands reached for light past doubt and fear.
I look beyond to Summer's hovering throng,
And in my heart hope spreads its wings in song.

EDITH LOMBARD SQUIRES.

Fishers in the Night

IT was all over now. The populace
Had slain the Master. Stoutly Peter swore,
"I go a fishing." The two Zebedees
Uncoiled the nets. They pushed off from the shore.

It was all over now: the dusty road,
Beggars and Pharisees, the sick abed,
The sinners' hungry need, His face aflame,
Two healing hands laid on an aching head.

It was all over now. The lake was cool.
Vainly they labored through the night. The sun
Revealed the Master waiting on the sands.
They beached to find that life was but begun.

BEULAH MAY.

By an Ancient Sea

HERE, on this sunny shore, in simpler days,
A Wise Man walked, communing with His friends.
He loved these quiet waters, and the flowers
That flecked those fields with blue and gold. What hours
Of thoughtful talk was theirs—of Him who sends
Earth's summer beauty; of the varied ways
Of human life; and of the life to be.
They understood His words, these simple men;
No futile argument or sophistry
Ensnared and vexed their minds. O that again
This Man might talk to us, and know our needs!
Alas, His voice is drowned by jangling creeds!

THOMAS CURTIS CLARK.

Earth

STRANGE to dread the season when
Dust returns to dust again.

Reed and grass and bush and vine
Always have been friends of mine.

Fragrance of the soil in spring,
Autumn's lavish coloring,

Daisy fields and forest trees—
I am intimate with these.

There are times I wonder why
People are afraid to die.

Earth has always given me
Gracious hospitality.

GERTRUDE RYDER BENNETT.

Can Temperance Be Taught Honestly?

By Ernest Thomas

WHATEVER may be excluded from the scope of this title, it certainly includes education *in* temperance—temper as well as temperance. Moral education, indeed, consists mainly in discrimination, and indiscriminate judgments, however effective for the moment in a particular case, may frustrate finer moral development. While our object is to enable others to share our judgments, they should at the same time know the grounds on which they rest, thus enabling them to reject the judgment which is not well grounded. We seek to form in young children a prejudice against alcoholic beverages, but unless that prejudice is reinforced by understanding and accurate information the final reaction may be serious. This present writer avows his own prejudice, being one of seven children who were accustomed to see their parents drink their beer with every dinner, but who have remained throughout life total abstainers. This attitude he would like to see becoming general, but recent events have definitely excluded any thought of enforcing such abstinence by legislative coercion.

Telling the Truth

Prohibition being renounced, we must consider our position. Inquiries of over 8,000 students in normal schools—all having the status of university matriculants—revealed that in every school from 50 to 85 per cent of the students have had no recent experience of seeing persons under the influence of alcohol. For such students there is no urgent liquor problem. But in the last generation drunken persons were seen daily on the street, and every school had pupils coming from homes more or less desolated by expenditure of family income on liquor. Disgust and indignation excited by drunkenness and its effects gave rise to anti-alcohol absolutism. Alcohol simply had to go! Total abstinence, voluntary or enforced, was the objective of the movement. Incentives to drinking in the form of barrooms or saloons were swept away before an avalanche of public opinion. But when this same emotion was deemed adequate to support legislative prohibition of any access to liquor, disappointment ensued. So the first discrimination required is that between allowing persons legally to procure liquor and providing organized allurement to drinking practices. The saloon was banished, but this did not mean that no one shall exercise freedom of choice.

Discriminative statement is next demanded concerning the use which is made of opportunity to obtain liquor. Several angry and hostile leaders of the Woman's Christian Temperance union were in the writer's office, and were asked to estimate the percentage of persons occasionally or regularly resorting to liquor who indulged to a point approximating intoxication. Would they say ten per cent? They all laughed at the suggestion. Five per cent? All but one laughed again. So they were reminded that, according to their own evidence, 95 per cent of those who occasionally use alcoholic beverages never pass beyond the stage of social satisfaction for the moment. Is it honest then to pick out the five per cent as showing "what alcohol does," and to be silent about what it does to the 95 per cent? These latter, almost without exception, resorted to liquor for easy escape from some inhibition, from shyness, from tension, from dullness, from minor discomfort or anxiety. They sought it and found it, and the result was, in their experience, definitely advantageous. To deny or ignore this invites suspicion of the objectivity of our statement.

The next point at which discrimination is called for is in the use of technical terms when teaching non-technical groups. To tell a group of school children that "alcohol is a poison" in such context as to suggest that a pint of beer is poison, discredits the teacher in the eyes of those who see their parents drink a pint of beer at dinner with no fatal consequences. The use of the term may be rhetorically effective, but soon comes the retort, "Who's afraid of the big black wolf?" Inaccurate and misleading use of the term "habit forming" or "narcotic" in addition to the term "poison" has brought about such a reaction against temperance advocates that in most places half a congregation will be absent if an address on temperance is announced.

The 45 Per Cent That Counts

This reaction, which is now seen in widespread if not general distrust of temperance speakers and writers, has changed the whole situation. We may safely estimate the population as consisting of three classes. Approximately 25 per cent are unalterably dry; they are hardened total abstainers. Thirty per cent are hopelessly wet; they mean to have access to liquor and to consume it freely. Forty-five per cent are decent people, neither total abstainers nor fairly described as "booze artists" or "friends of the traffic." Of this third group, a vast majority were with us temperance advocates fifteen years ago, but the majority are more decisively against us today. Our strategy is indicated by this simple fact: we must recover the sheep which we have lost, and this demands disciplined utterance, accurate understanding and sympathetic approach.

Nothing is gained by speeches which win applause from either of the two minority groups; we must gain access to that center group, and with the access there may come, if we are wise, new influence. We must start by frankly recognizing the fact, well known to every drinker, that he does obtain definite satisfaction in the resort to liquor. This being done, we can then proceed to show that the very process which removes undesirable inhibitions and restraints imperils the rule of most desirable inhibitions in the form of caution and self-criticism. This indicates the scientific approach which will hold the respect of fair people.

But the public confidence was not lost solely because

of our blunders. We talk loftily about the freedom of the citizen and his right to make his own choices. How relevant is this kind of talk to an age of mass suggestion and organized control of personal attitudes by skilful advertising? No small part of their reaction was due to suggestion that we are cranks, killjoys and fanatics. Of course this was gross exaggeration, but it was only exaggeration; we must see that in the future it has no basis in fact. Political propaganda also has had much influence, but propaganda must have something in the popular mind to appeal to, and we have provided that something to a regrettable extent.

The future regulation of advertisements in regard to liquor must be guided by discrimination. Once the people have decided that liquor shall be available for those who want it, the people may well demand information as to the price and place of purchase of several brands. But this is quite different from organized incentive to consume large quantities of liquor, by pictures which suggest that the only way to health and happiness is by using certain brands of liquor. The community has a right to protect itself against this artificial demand even while it responds to the genuine spontaneous demand.

But effective education should create such an understanding that most of the spurious appeals will be powerless. That the use of alcohol cannot in any normal circumstance heighten the activity of body or mind, that it cannot offer any specific remedy for infectious disease, that it cannot affect either the quantity or quality of the nursing mother's milk, that it cannot increase either the capacity to understand or to create—there should be settled convictions based not on dogma but on the authentic psychological and physiological demonstration that has been conducted by persons of unchallenged capacity and disinterestedness.

John Wesley's Example

Though many will resent the suggestion, we may in some cases think it wise to heed the program of John Wesley, who excluded from his religious society those who made, sold or habitually used distilled liquors, but who said nothing against the use of fermented beverages. The latter were until recently used almost wholly at meal times. This, as will presently be shown, is an important factor in the case. It is worth considering whether any considerable accession of strength to our cause could be found by distinguishing between spirits and the lighter beverages.

At the same time, the writer knows of no satisfactory evidence to support the belief that by stimulating the consumption of wine and beer the consumption of distilled liquors will be lessened. The province of Quebec made an earnest effort to achieve this result; but while the per capita consumption of wine increased 113 per cent the per capita consumption of spirits in the same period increased by 56 per cent. The Ontario government has recently announced that the magistrates have been reporting that their more serious cases of drinking have been associated with native wines, the sale of which must therefore be brought under some better control. And it must be remembered that Englishmen were drunken on "brown October ale" before distilling was known to them; and that Palestinian drunkenness was well known where wine was the one universal beverage. The early Christian tradition saw nothing incongruous in our Lord being present at a party where intoxicating wine was expected.

Teetotalers and Semis

The Church of England temperance society had two classes of members: those who were teetotal, and those who were semi-teetotal and who agreed to drink alcoholic beverages only at meal times. Those of us who did not know the facts made ridicule of the system, but we know now that sixty cubic centimeters of alcohol must be consumed with a meal in order to obtain the measurable results of half that amount taken into an empty stomach.

We must stop the reckless use of red lights and alarm signals. There is no warrant for saying that one glass of liquor creates a desire for another, nor has any competent investigator found such evidence. But the first effect of small doses of alcohol is to weaken resistance to whatever suggestion is forthcoming, whether it be to drink more, or to engage in argument, to quarrel, to sing or to frolic with the maid who comes to clear away the bottle and glasses. The result is far more serious than is suggested by the mere statement that one glass creates a desire for a second; the one drink impairs all the moral defenses of the system.

It is a mistake to assume that if alcohol be a stimulant it is good, while if it is a narcotic it is evil. Narcotics are as useful when rightly used as stimulants. Relaxation, often urgently desired, is as valuable a factor as intense work. It is foolish to argue that alcohol is a menace because after drinking it a man is less effective for fine work. During seven hours of every day this writer is 95 per cent unfit for work. Alcohol can be shown to be, as a narcotic, most inappropriate as a beverage before the day's work is done. But other considerations must be enlisted before it can be shown on this ground to be unfit for use at any time. Such other consideration may be found in the remembrance that, as was mentioned above, five per cent (though the writer would use a larger figure) are unable to resort to alcohol without grave peril to themselves. This indicates that there are vast divergences in the nervous organization of people, that some are so unstable that alcohol will soon "cry havoc," and that one knows not until too late if he be of that number. He may also consider that it is not playing the game for him to add to the strength of the social drift which will certainly carry a great number of comrades into distress.

Alcohol and Spiritual Values

Thus we reach the realm of spiritual values. Much of our advocacy has been based on a mechanistic philosophy, and has argued that alcohol does this or that, whereas it is the drinker who does it. We have often argued that those who allow liquor to be sold are responsible for the acts of any who drink it. This is to dethrone personality, and much argument has been

openly unchristian in its assumptions. We must recover the old-time emphasis on self-discipline, however we point out the greater difficulty of maintaining this discipline in certain circumstances. But every trace of that mechanistic and degrading view of human nature which has often been paraded as temperance advocacy must be renounced if we are to recover lost ground.

There is almost universal confusion of chronic alcoholism with drunkenness. The former is an inflammatory condition of some organs or tissues due to the constant presence in the blood, during a considerable period, of a high percentage of alcohol. There may have been at no time any actual drunkenness, but so far from this condition being produced by moderate drinking, there must be continuity of influence and a high concentration of alcohol in the blood. Yet, however caused, the results of chronic alcoholism are more serious than the outcome of an occasional drunken spree, the effects of which fade as the alcohol is oxidized. Degeneration of reproductive cells commonly accompanies chronic alcoholism, and this in turn will account for considerable mental disorder and defect, while in other cases inherited degeneration of the germ plasm may reveal itself in prostitution or criminality. Crime, as a whole, shows no relation to drinking; but certain forms of crime due to temporary loss of self-control, such as assaults and sexual offences, show a marked relation to the rise and fall in drinking practice.

This article has not touched the pedagogic aspects of school curriculum, but has indicated rather changed attitudes needed to win the ear of the public. We must rise to higher levels of intellectual and ethical integrity in the discussion of "temperance," if we are to win for spiritual life those who are now endangered by the incentives of alcoholic beverages.

MICHIGAN STATE NORMAL COLLEGE

When the Docile Stir

By Winifred L. Chappell

SEVEN women of us were driving from New York to Washington to the "National Convention Against Unemployment," a delegated body representing the communist-led section of the organized unemployed. The two elected delegates from the "flop houses," a chic Irish woman and a down-at-the-heel Italian girl, were bitter in their criticism of these institutions. The unemployed dancer, Jewish and communist, was full of reminiscences of charity and of fights. The Negro woman kept her counsel. Later at the convention I saw her participating with intent mind; the communists are doing something to Negroes. The two communist leaders took a hand when the conversation needed to be directed to an end.

"After a few weeks in that dump you are a dumb beast." "The officers have good food, roast beef, and chicken sometimes, while we get stew." "The cook is not bad. It is not her fault, but the major . . ." "That major—was she terrible!" "When Kate was at the Salvation army, she ordered the attendants around like lackeys. She told them they were public servants. She did it, she said, as an example to the girls, so they wouldn't take charity lying down." "They don't take Negroes at the Salvation army. I think they have a Jim Crow one uptown."

The Down-and-Out Woman

There was frequent mention of C. R.—central registration. That is where women go when they are completely stranded. It distributes them among the free women's shelters. A woman can stay two weeks in one of these, then the buck is passed back to C.R. and she is sent to another "flop house," thus going the rounds. The municipal lodging house is the last resort and "women would rather commit suicide or walk the streets and pick up a man. It has happened to quite a few thousand." There were stories of going hungry—"Every woman I passed on the street I thought I would ask for a nickel, but when I got to her I couldn't"; of a father who "likes it at Welfare island better than he did at the municipal lodging house because he doesn't have to go out in the cold in the morning"; of "Mrs. Roosevelt's Camp Tera" at Bear mountain where "they gave us old meat. Twice the girls were sick." This story was told by the dancer, with zest. She had led the camp girls in protests and had been put out by a policeman.

A Seamen's Soviet

At Baltimore while we ate delicious soup and hot meat and vegetables served by the comrades at the Finnish hall—and the Finnish mothers stayed up to serve the 200 coming from New York by bus, who arrived at 2 o'clock in the morning!—we listened to the story of a big victory just won by the unemployed members of the Marine Industrial union, of a sort that may be basic in the change from capitalism to socialism in this country. After a stiff two-year struggle—but "at the end it happened very fast"—they had got the right to administer their own federal relief. We were taken down to the waterfront to see the concrete evidence of it, a big, clean, well-kept building, formerly the Seamen's institute: "We have ousted the holy racketeers." For the same federal money that was supplying two poor meals a day—"We had meat soup, but never saw the meat"—these good looking, upstanding American sailors are giving to several hundred three good meals a day and paying wages of from $15 to $25 a week to several of their number who do the administering—cook, clerks, building coordinator, registration clerk, administration clerk. The only government officer in the whole set-up is one who signs the

checks for blankets and other things which the sailors rather expansively commandeer. This man has been appointed, and is graciously accepted, because "the government officers were upset by having the whole army of us pouncing down on them whenever we wanted anything. But he only signs on the dotted line; he can't dictate. And the policemen don't dare come beyond our front office."

The sailors grinned when we asked how they actually got their soviet—they left it to us to apply the term—and said, "We had sore knuckles and the policemen had black eyes." But there was strategy as well as fighting. And when our group of unemployed women wondered why they couldn't do something like this in New York one man gave the organizational steps: Concentrate on what you want; get the support of the local, almost bankrupt, small business men who will be helped by your spending—have them send delegations to their representatives in congress; don't delay, but when your local authorities balk, go over their heads quickly to the ones higher up; have strikes to exert mass pressure when the time comes for the last move—"hundreds of sailors were striking in Baltimore harbor when we made our final demand at Washington." Now the union is carrying on a fight to control employment on the ships.

The Victims Convene

The Baltimore seamen's story was received with acclaim at the convention. But it was not wholly unique. Nowadays across the country the fighting unemployed are getting things for themselves. In many places officials are afraid of the workers' mood and are backing down. Fear dogs the steps of many a relief worker. In seven minute speeches which consumed hour after hour of the convention, the elected delegates of millions told their tales—of demonstrations and strikes in which literally thousands engaged; of relief stations visited by spunky Negro women who came away with food and shoes which had been promised but had not been forthcoming; of sheriffs made to tote back furniture they had toted out; of foreclosures that were due but didn't come off; of gas and electricity turned on by "service departments" of the unemployed councils without so much as a "by your leave" to the utility; of small home owners organizing into fighting groups to stand alongside of councils and relief leagues. The stories were concrete, specific and detailed. Names of places and persons and the dates of the events were freely given. The reports can easily be checked and confirmed.

The delegates had come by truck and bus. For each someone had paid $3 for the three days. This meant that they slept in cheap "hotels" and ate handouts at the hall—the Negro masonic temple. No one paid any attention when men shaved before a little glass at the back of the hall. When at a delegation meeting one complained of the poor entertainment he was silenced by many voices crying, "Sit down. What do you think this is? This is an unemployed convention."

There were but two formal addresses. For one long forenoon Israel Amter, secretary of the national organization, used whole arsenals of carefully collected facts and figures in one vast indictment of the present system under which his hearers and their kind have come to such a plight—but also to their revolutionary mood! For another long session the popular national organizer, Herbert Benjamin, analyzed current unemployment bills by way of throwing a strong light on the "Workers Unemployment and Social Insurance act" now before the house. It is central in the program of the unemployed councils.

The Unemployed's Insurance Bill

This bill calls for insurance of *all* workers—agricultural, industrial, domestic, professionals for *all* time lost through such industrial emergencies as unemployment, sickness, accident, old age, maternity; with no discrimination because of age, sex, race, color, opinion, affiliation; no one to be disqualified if he refuses to work where strikes or bad work conditions prevail, or too far from home; funds to be provided entirely by government and employers; especially *the administration of it to be by committees of workers and farmers.* (Would these be soviets, with a historic role to play?) Workers of all types are rallying to it, even professional workers, including one so familiar with labor legislation as Mary van Kleeck.

Also it is being competently assailed, by other left wing groups. But to those who say that it is only a gesture, the sponsors answer that it is in fact a sincere program. To those who contend that if capitalism would not provide social services at its peak it cannot in decline, they make answer that enough funds are available in war coffers and big income brackets to make a good beginning.

Delegations to the Mighty

The last day was saved for a program of demonstration. The nine hundred divided into nine or ten delegations and went forth, harried by the police, to visit the authorities, to demand cash relief, no discrimination in relief and jobs against Negroes, adequate care for unemployed women, the end of militarizing youth in the CCC camps, support for their insurance bill. It must have been a bad day for capitol hill. No official, and especially perhaps no generous-hearted official—and there are many in the present administration—enjoys encounters with radicals whose demands are so logical and yet so impossible under the present social set-up.

The women went to Secretary Perkins' office. They acquitted themselves well, telling their tragic stories with dignity. Rank and file A. F. of L. workers went to William Green. One guesses that he would gladly have escaped them. Other delegations went to Robert Fechner, head of the CCC, and to various congressmen. A substantial and eloquent group composed of white and Negro men and women from Boston, Pittsburgh, Detroit, Cleveland, Cincinnati, New York and Buffalo, visited Federal Relief Director Hopkins. What could these officials do but promise to "investigate," "explore," "look into," the demands?

But the unemployed are not meaning to wait.

Must the Church College Close?

By Jesse S. Dancey

THE hallowed walls of the church college are today enveloped in a sickroom atmosphere. Trustees meet and adjourn, students come and go, faculty members watch, amid painful uncertainties. Here and there is a college not yet at this stage, but this matters not when it is the church college as an institution which is stricken. Money is still prescribed, though for most colleges in such times as these this is like ordering a sick farmer to the French Riviera. But money is a mere palliative. Once denominational schools thrived in spite of chronic financial stress. The problem roots in the church college's uncertainty of itself, in its loss of a compelling call, in its doubts of its own educational relevancy.

When it believed in itself, the faith of the church college removed mountains. This period extended from the planting of Harvard among the twenty-five houses within the stockade of a border settlement through our epic continental occupation which ended some time after the civil war. The inspiration of the denominational college, as the Harvard founders declared, sprang from a desire to "advance learning and to perpetuate it to posterity," and a dread of leaving "an illiterate ministry to the churches when our present ministers shall lie in the dust." The need of "nurseries for ministers" brought seven of the nine colonial colleges into being and dominated the denominational college expansion throughout.

A Program of Penetration

But this training of ministers was not understood as a thing apart. It was only a point of emphasis in a program of national Christian penetration. Concern for the human mass prevented concentration of high educational privilege in one or a few institutions, and created the conviction expressed by President Lindsley of the University of Nashville in 1837, that "such institutions, scattered over the land, at convenient distances from each other, are better adapted to the habits, wants and circumstances of our widely dispersed and comparatively poor population." So the American college was designed not simply to educate individuals but also to civilize communities, or, as President J. M. Sturtevant said in 1847, "to send life and health and vigor through the whole system of popular education."

To plan a program for the church college we need not only insight into the motivation of its heroic age but some appreciation of the part it then was playing in the effort of a unique educational set-up to get itself established on this continent. Three factors figured in that struggle which is still going on among us with violent percussions. The first factor stressed systematic and even dogmatic statement. Calvinism, Puritan-inducted into New England, was its carrier. It brought Harvard into being, and when liberalization menaced here, it founded Yale in 1700. There, as President Clapp declared, opportunity was sought "to educate ministers in our own way." The Yale "fountain of orthodoxy," with Princetonian aid, pumped powerful currents of academic orthodoxy into the west, and when Yale's dogmatic fervor cooled, Princeton carried resolutely on alone.

Following the Presbyterian Example

The Presbyterian Scotch-Irish backers of Princeton reached Pennsylvania too late to acquire holdings toward the eastern boundary, so they carried the torch of learning into the back country and kept it brightly burning there regardless of the distractions of hard pioneer existence. Along every successive line of settlements they founded new colleges until in 1851 it could be claimed that "two-thirds of the colleges of the United States were directly or indirectly under the control of the Presbyterian church," while Horace Mann was saying that "the great west had been conquered religiously speaking from Black Hawk to John Calvin."

The second of these three elements found expression through such proponents of experimental religion as the Methodists, Baptists and Quakers. These, fearful of the effect of learning upon heartfelt religion, opposed a highly educated ministry. Part of their opposition was doubtless grounded in repugnance for the stiff Calvinism which dominated Presbyterian classrooms. Practical considerations, however, forced these emotional groups to emulate the Presbyterian example. Untrained leaders proved inadequate to the care of the churches and the better educated laymen were fleeing the noisy exhortations of ignorant preachers to sit under the more scholarly ministry of other denominations. By the fourth decade of the nineteenth century these belated denominations were entering the educational field and in the succeeding generation they accomplished marvels.

Fighting State Education

The third of these emphases came from France during the revolution with Thomas Jefferson as its most illustrious exponent. It urged the disinterested pursuit of truth without restriction of dogmatic taboos and the development of the arts and sciences in the homely occupations of life through colleges under state control. All types of denominational colleges, in spite of their differences among themselves, were quick to rally against this state university program. A famous decision of the United States supreme court in 1819 declared the special privileges granted in the charter of Dartmouth college inviolate against state attack. Thus reassured of their own legal independence, the denominational colleges launched a powerful and tireless offensive against the public direction of higher education.

The religious bodies of the country did everything in their power to hinder the establishment of "the godless state university," as it was even then called, and to

reduce it to impotence wherever it obtained a foothold. Denominational influence had proved sufficient to prevent the organization of state colleges in fourteen of the thirty-four states of the union at the outbreak of the civil war, while in the remaining twenty states where state schools had been set up, with the exception of Michigan and possibly one or two others, denominational interference paralyzed or controlled state university policy. The middle period of our history, which has been authoritatively declared to have been "distinctly and increasingly a religious period," ended with the public program of higher education thwarted at every turn and with the church college seemingly permanently in the saddle.

There was little to indicate then the sharp reversal of fortune during the last fifty years when the stars in their courses seem to have been enlisted against denominational educational enterprise. We look back now upon decades of declining church prestige as secularization has spread over every field of modern life. We are witnessing an increasing mechanization of industry and of society with its accompanying demand for hosts of youth skilled in a hundred specialties. This new situation, which has all but swamped the church college spiritually and materially, has, on the other hand, carried the formerly repressed state institution to an undreamed of prosperity. Throwing the high school as a bridge across to the mass of children receiving primary instruction, the state university has re-routed the educational traffic of the nation and left the church system of secondary schools and colleges to languish in neglect far off from the educational arterial highway.

Trying to Compete

The dismayed church school has attempted to bring the public again to its doors by offering, so far as possible, the same educational wares as its state rival. But here it has suffered the disadvantages of a small town merchant in competition with the great department store in a near-by city. Conscious of the hopelessness of duplicating in number and quality the courses offered in the well financed state institution, the church college has urged upon an increasingly indifferent public and denominational constituency other claims to superiority. It still points out its relation to the supply of ministers; it calls attention to the fact that its existence tends to keep the significance of religion before the minds of educators; it professes ability to safeguard the student's religious faith and emphasizes especially its alleged superiority in character training as compared with state institutions.

One is tempted to elaborate upon, and to weigh these contentions, but such a discussion would not be pertinent to our present purpose. The church college cannot make out a clear enough case upon these counts, nor do they evoke enough conviction even among church people, seriously to affect the outcome. These are not the considerations upon which the fate of the church school will be decided. The attitude now seems to be that the denominational college cannot survive, in its present form at least, simply because there is no place for it in the altered educational set-up. No one questions its historic, nor even its present, usefulness in certain particular cases, but as a factor in the system of public instruction which is now being consolidated from the kindergarten up to the state university, including the great private institutions of learning, it does not appear relevant. This seems to have become all the more clear with the rise of the junior college and the accompanying tendency to regard the last two years of high school and the first two of college as the academic quadrennium for general cultural training. This breaks the traditional four years' course of the denominational college in two right in the middle.

Will New Plans Meet the Need?

But would the now-forming system of education, even if it should include adequately equipped church foundations at state student centers, meet the test? It is the contention of this article that it would not. It would fail at the point of character development. The crucial fact is that nowhere, not even in our church colleges, are we getting anything like adequate results in character education, that is, if we are to understand the dominance of an effectual purpose for the positive achievement of good as an essential fruit of character. Of such a purpose the mass of even the better youth today have no knowledge.

Iowa state college at Ames has followed the course of 8,800 of its students through their school records from the day of their entrance to high school. Two-thirds of these have been engineering students and the remainder have been distributed between agriculture and home economics. Poor work among these students has been traced not, in many instances, to lack of mental ability, poor methods in study, low standards, interference of outside work and social activities, lack of adjustment, poor health nor worry; but with amazing monotony unsatisfactory student performance roots in the lack of purpose. When the good student suddenly drops it is likely to be proved that something has happened to his purpose. When the course is continuously downward usually a declining purpose has been found, and when the curve goes up and down it is evidence of a fluctuating purpose. Any teacher will tell you that few of his students are enkindled with high purposefulness. Overcoming indifference with zest for life, mustering force to drive through current obstacles, arousing the passion for perfection, is the great problem of education.

What College Cannot Do

When the student arrives on the campus of either state or church school, it is already too late to do much about this one thing needful. If the young life is capable of enkindlement, we should expect this to have been accomplished, if anywhere, by the home church. But churchbred youth come to college in at least nine cases out of ten without either religious interest, in the deeper sense, or social concern. Their religious attitudes are conventional and casual. Many regard college as an opportunity to dismiss the church from consideration or they abandon it when more popular social

connections have been elsewhere established on and about the campus. When one gets close to these young people one discovers that their sensitiveness to the foibles of their elders in the home congregation has rendered the impact of goodness upon them too feeble to induce fundamental character transformation.

This brings us to an open door of opportunity for the church college, if it can renounce the vain pomp and glory of the academic world, with all covetous desires of the same, and address itself in the spirit of humility to a vital task. The church college will find guidance into this opportunity, first of all, by recovering and deepening its sense of kinship with the local community which was, as we have seen, at least glimpsed in the generations gone. To redeem the nation through spiritual penetration, by the college, of all the local neighborhoods which make up the continental whole was the rather consistent program through the whole period of frontier settlement. The times call loudly for a return to that procedure.

Character education is not a matter of ethical exhortations and Bible lectures on either Wednesdays or Sundays nor even of family prayers at seven every morning. It is a result of a certain kind of experience in inclusive, every day community life. The church college, then, should select a neighborhood, constituting a manageable social and economic unit, either rural or urban, and set itself the task of integrating the total life of religion upon the plane of its highest possibilities. The whole situation should be studied beginning with the earth itself and reaching up through its ethnical, social and economic layers. Standards of every sort should be set up, experiments in the solution of racial and other conflicts, based upon punctilious regard for factual situations, carried on. The cultural resources of the community, the sources and distribution of income, the religious life, the relation of the local situation to the larger units of state, nation and the world, must be considered with all else that has a part to play.

Building on the Local Community

This college will relate itself intimately to the churches of its district, looking to them not in the first instance for financial support, but as local community centers for the prosecution of its work. This will make it possible for the congregations to make real progress as agencies for the christianization of character, a task which we have absurdly expected them to discharge in practical isolation, as we have condemned pastors to defeat by sending them into parishes to combat the world, the flesh and the devil single-handed.

But before the church college can even begin this healing, unifying and creative ministry, it must appropriate the lesson which we have yet to learn from the struggle of the dogmatic, emotional and practical elements in education, which we have sketched in this article. It must grasp these elements in their interrelation as a functioning whole. In other words, the church college will need to get John Calvin, John Wesley, and Thomas Jefferson together and make them not merely shake, but join, hands. Needless to say, this coordination will involve modification of these men, and the emphases which they symbolize, as these have developed in antagonism and in isolation.

A Vital Organ Once More

Such a departure as this from the dull routine of academic dignity will save the academic life of the church college, for it will return to the educational system as a vital organ of the academic body. We cannot predict just what its place in this academic set-up will be, but it will be a vital and dignified one. Leaders will be trained in the church college for all walks of life in the community. From it, as from the junior college, those requiring technical and specialized training for the services which they wish to perform as engineers, doctors, ministers, school teachers and administrators and so on will go to the specialized institutions, private and state, carrying something with them there as well as taking something away. Other students, requiring and desiring a fuller training for community life, may stay on at the church community college for broader training which might approximate to our present bachelor's degree, or even higher still.

There are existing church colleges well situated gradually to swing over into such a program as that suggested here. The beginnings of such colleges could be made in communities which do not have any college now, for the first outlay in any case would not be for buildings and equipment but initial efforts would be bent toward the inculcation of an attitude and the development out of it of practical procedures which might pretty largely employ instruments already at hand.

Denial

OUR Lord a God of vengeance?
My shaken spirit must deny,
For roses and white lilies
Give futile calumny the lie.

ELINOR LENNEN.

Myself

I—Come on! Don't bother with him.
MYSELF—He is wounded.
I—He is our enemy.
MYSELF—Not now.
I—Hear him moan and babble in his heathen tongue. We don't know what he's saying.
MYSELF—*I* know.
I—We have no time to lose.
MYSELF—Just a drink from my canteen; and I'll wash the blood out of his eyes.
I—There may be snipers there behind those rocks. And what is he to you?
MYSELF—He needs me.
I—Come on. The desert will take care of him. Care for yourself.
MYSELF—He *is* myself.

ARTHUR B. RHINOW.

MARCH SURVEY OF BOOKS

The Supernatural Is Irrational

GOD AT WORK, *A Study of the Supernatural. By William Adams Brown. Charles Scribner's Sons, $2.50.*

THE SUPERNATURAL is a word with many meanings and with much confusion among those meanings. Therefore it is very important to define with care what one means when one uses the word. This Mr. Brown endeavors to do. By supernatural he means three different things and these three cannot be united into one. Therefore he cannot mean all three at one and the same time. First of all, by supernatural he means consciousness; second, he means the unpredictable; and third, the ideal.

These three are in great part exclusive of one another. An ideal is not consciousness. One may be conscious of an ideal, just as one may be conscious of any other object. But the ideal is not a conscious subject and the conscious subject is what Mr. Brown means by supernatural in the form of consciousness. Also, if the ideal is valid it must be a possibility that stands whether I am conscious of it or not. So likewise the unpredictable is by no means limited to consciousness, and it definitely excludes the ideal; for I cannot cherish any possibility as an ideal if it is completely unpredictable. The unpredictable is essentially beyond anything I can foresee or strive for.

But the supernatural in the form of perfect ideal is what has religious significance, writes Mr. Brown. On the other hand, however, his treatment throughout the book plainly indicates that the supernatural that has most religious significance is God; and God, according to Mr. Brown, is a conscious subject. Furthermore, Mr. Brown defines the ideal, and rightly so, as not the actual. The ideal is contrasted with the actual. Hence if God were the ideal he would not be actual. But this, certainly, Mr. Brown would not accept, for a non-actual God would be no God at all according to Mr. Brown.

If all consciousness be supernatural, and all the unpredictable be supernatural, then a great part of the supernatural is grossly and horribly evil, for consciousness in many cases is evil. For example, all that kind of evil called suffering is conscious. All fiendish gloating over the suffering of others is consciousness. All lust and deceit and treachery and malice and cruelty, etc., etc., are conscious. How very commonly the unpredictable accident is evil needs no illustration. Yet Mr. Brown generally seems to refer to the supernatural as something holy, divine, worthy of adoration.

On page 20 Mr. Brown states that we know "that in dealing with nature we are confronted with something objectively real and not simply with a construct of our own mind" because of "certain recurrent experiences which we share with our predecessors." Then on page 20 he says that "it is not otherwise with the supernatural." He is stating that we know the supernatural is objectively real in the same way that we know the natural is objectively real, and that is by way of recurrence of certain experiences. We have recurrent experiences of the natural and also of the supernatural. But on page 30 he states that our experiences of the supernatural are of "unique and exceptional activities which it is impossible to bring under law." Unique and exceptional activities which cannot be brought under law are precisely what is meant by activities that are *not* recurrent.

We could point out many other self-contradictions, confusions and ambiguities in the book. We have indicated the above not to quibble and not to be fault-finding, but for a distinct purpose. We wish to demonstrate that it is impossible to make any rational statement about the supernatural because it is essentially irrational. Even so lucid a mind as Mr. Brown's cannot escape confusion. That there is in the universe an element of the irrational, the contingent, we think cannot be denied. But to present the irrational as good, holy, divine, or make any other claim about it is impossible, other than simply to admit that it is. We cannot say anything about it except in purely negative terms. It is not the rational, it is not the consistent, the orderly, the uniform.

I believe this book by Mr. Brown demonstrates quite unintentionally that it is impossible to be rational and at the same time make the supernatural the object of supreme devotion. Mr. Brown is rational. Therefore he is unsuccessful in presenting the supernatural as object of religious concern. The Barthians abjure reason. Therefore they are successful. But when they abjure reason they cut themselves off from all the high endeavors of human life. Mr. Brown is devotedly loyal and serviceable to these high endeavors. Therefore he is not successful in giving to the supernatural the place he wants to give to it.

HENRY NELSON WIEMAN.

An Earlier Gospel

THE FOUR GOSPELS, A NEW TRANSLATION. *By Charles Cutler Torrey. Harper & Brothers, $3.00.*

AT LAST there is a translation of the gospels that puts in the hands of the ordinary reader the message of Jesus as derived from the Aramaic tongue in which he spoke. The Greek gospels, from which our English version is taken, show unmistakable evidence of Aramaic originals, and many obscure passages are the result of attempting to record Jesus' Aramaic phrases in Greek, thence translating into English.

Even the layman can test this Aramaic background of the gospels. For instance, "And Jesus answered and said" is Aramaic idiom. Beginning a sentence with "and" is good Semitic form, while the Aramaic verb "answer" is used whether a question has been asked or not. "And He opened His mouth and taught them, saying . . ." is obviously redundant—good Aramaic idiom but wretched Greek or English. Phrases such as *talitha kumi* and *eloi! eloi! lama sabachthani* are familiar to New Testament readers. The Greek writers clearly transliterated these words from Aramaic and were careful to give their meaning in Greek.

Dr. Torrey has established what scholars long suspected and many orthodox folk ardently hoped, written "gospels before the gospels," the life and sayings of Jesus recorded in his native tongue. These would date earlier than the Greek text upon which our present English testament is based. If there is any value in early date and originality, then Dr. Torrey has captured this value and passed it on to the lay reader.

The effect of this work is easily seen. The troublesome passage in the Lord's Prayer, "lead us not into temptation"—to many a travesty upon a friendly God's sense of fair play—was originally "and let us not yield to temptation." Jesus' supposed "anger" is, in Aramaic, "deep distress of soul," a translation that will be a distinct loss to certain military minded exegetes. On that fatal night in Gethsemane, instead of contradicting himself by telling the disciples to sleep on, followed by an immediate command to arise, the Aramaic indicates the deep sorrow of a broken hearted Leader who says, "Would you sleep on now and take your rest? . . . Arise . . . he that betrays me is here."

In addition to this stimulating restatement of the old gospel story, there is a fine discussion of the origin of the gospels, to-

gether with critical notes for the scholarly reader. It is a volume in which a sane and understandable Christ speaks with vividness and power.

In this connection mention may be made of another recent book similar in title but radically different in quality and value—"The Four Gospels," by George M. Lamsa. This work is founded upon the Syriac text, about 4th century A.D. Though scholars have long used the Syriac version for comparison, it is not the most "authentic" text nor the oldest. Mr. Lamsa brings to his work a warmth of affection and his native oriental background, but naively substitutes these for sound scholarship. He seems ignorant of the most obvious linguistic facts and historical data. It is unfortunate that this volume should appear at all, especially just as Torrey's masterly work goes forth.

CARL SUMNER KNOPF.

Good Wholesome Pessimism

REFLECTIONS ON THE END OF AN ERA. *By Reinhold Niebuhr. Charles Scribner's Sons, $2.00.*

OF THE MANY WRITERS who interpret modern culture and civilization from the standpoint of religion, it is doubtful if there is one who sees just what our western society is made of more clearly than does Reinhold Niebuhr. The eyes of most religious writers are not cold enough to see what is actually going on in the secular life of mankind. The religious interest usually blurs and sentimentalizes the objective scene. Not so with Niebuhr. He subjects the processes of our western culture and the prevailing philosophy with which it is permeated to a searching examination, and reaches his conclusions without being biased for a moment by that tenderness of feeling induced by religion, which in others prompts a too kindly and optimistic reading of reality. Niebuhr's religion has left in him just enough of the cynic to make him a good detective—he is a sleuth with a keen scent for hypocrisy.

As an analyst of human motivation he lays bare with unwavering skill the contradictory elements which enter into our most applauded moral actions, our standards and our institutions, and shows us up for the egoists we are. Niebuhr thinks of himself as a pessimist, a qualified pessimist, to be sure, but in contrast to the optimism which suffused all nineteenth century thought and which still informs educational theory and liberal religious faith, a pessimist still. The two objects of his most excoriating attacks are the hypocrite and the optimist.

By "attack" I do not mean invective; I mean exposure. It is not indignation that moves him, but insight. The hypocrisy which he uncovers is for the most part unconscious hypocrisy, just as the optimism which he deprecates is blind. He sees hypocrisy and optimism permeate all our social relationships, and deceive us all with respect to existing realities and future possibilities. He sees how shallow is the soil from which modern religion springs and how deep is the hard clay of egoism which religion has not yet penetrated. His aim is to dispel the romantic illusions about life and to set religion in a context of realism where it must function under conditions of limitation, unattainment and defeat, instead of depending for its vitality upon the optimistic presupposition of progress and attainment.

Mr. Niebuhr's pessimism, that is to say, is not just temperamental, but intellectual or scientific. The dream of the optimist, he holds, cannot be realized, for the simple reason that human nature will always condition every form of social organization, taint it with its inherent egoism, and condemn it to defeat.

He sees how the mechanistic techniques of our civilization separate the individual from his fellows, so that the modern man lives in an abstract world, and deals with forces whose effects on other lives are not discerned and felt. Our commercial civilization is mechanical rather than organic. Men do not deal directly with men, but with the apparatus of production and communication, and this apparatus veils the actual realities of life. "It makes human life seem to be a series of highly rational social relationships and hides the fact that these relations are actually the product, not of mind and conscience, but of power and impulse."

Not only so, but this mechanical apparatus which is the framework of modern society is a device by which the further expression of the egoistic impulse—the will-to-power—rationalizes itself. Instead of restraining egoism, it releases it and justifies it. In a simpler society, where human relations are concrete and immediate, the egoistic impulses are restrained by direct observation of their effects upon other lives. In modern society, these effects do not register; they are not brought "home" to the individual, because a highly complicated mechanism stands between the individual and the consequences of his acts. The modern oligarch conducts a bank or a factory, and conceives himself as "serving" the community. His conscious motives may be philanthropic, but his actual motivation derives from the lust of power. "He is not fully conscious of life's brutalities. He may tenderly send his family to escape the winter's cold on the sands of Palm Beach, while his workers starve to death amid the social confusion of an economic depression. . . . His institutions of learning boast of academics, supported by rather generous crumbs which fall from the rich man's table, who invent schemes for saving modern civilization by transmuting it into a rational and moral accommodation of interest in which all coercion and conflict will be avoided." These academics also live in a world of abstraction, "unconscious of the fact that they are dreaming . . . in a leisure provided by privileges which have emerged out of a terrible conflict of power."

The capitalistic system of ownership and competition has bred a high degree of concentration of power and a universal lust for power, while the highly technical apparatus through which competition operates blinds the participant to the human and moral realities involved. The modern man of power "thinks that he is merely engaged in the business of manufacturing drain pipes or floating bond issues or saving backward nations by lending them money at 8 per cent." These operations are purely mechanical. They are quite detached from the fears and hatreds, the lusts and passions, which really move human life. "They seem therefore to be supremely rational and delude those who engage in them."

This state of affairs has deluded us into an optimistic reading of social reality, and it is out of this delusion that the philosophy of liberalism, the economics of *laissez faire* and the ethics of utilitarianism have been derived. This system looked for a time like progress. Life was to be "made secure and the social structure permanent by such a rational and prudent adjustment of life to life."

It is this system which Niebuhr sees as decadent. It carries the seeds of its own inevitable collapse within it. And he sees it actually breaking down before our eyes. But he will not give rein to optimism as he contemplates the system that may take its place. This is not because he faces the possibilities of a total collapse of civilization and its reaction into barbarism, though he does so, but because, on the assumption that his own hopes of a socialization of economic life are realized, there will still remain in the new society the same human nature which is now corrupting and destroying the capitalistic system.

In other words, assuming socialism to be a distinct and desirable advance upon capitalism, and assuming also that it is attained, and is successful, it will have to deal with the same old human nature which has been with us from the beginning. Niebuhr's pessimism thus roots itself in his estimate of human

nature. He has no illusions concerning it. Here he rejects the romanticism which Rousseau introduced into modern thought by which man is conceived to be naturally good and corrupted only by the society into which he is born. Niebuhr swings back to the orthodoxy of Augustine and Calvin—and Paul—and sees man as by nature a sinner. Change the social order as you will, you do not thereby change human nature, and human nature left to itself, and to "reason" which is part of itself, will be perpetually unsatisfied under any kind of social structure which can be erected.

At this point Niebuhr's pessimism reaches its limit. It is not a pessimism of despair, but of salvation. Religion now takes charge of human nature and by the assurance of divine grace "seeks to console (reconcile?) the human spirit to its inevitable defeat in the world of nature and history." Why is this defeat inevitable? Because the law of love ("Be ye therefore perfect as your Father is perfect") is a categorical imperative which man cannot escape, but which he cannot fulfil. This conflict is inescapable. Man can be satisfied with nothing short of the absolute; but the absolute he cannot attain.

It is religion which reconciles him to life by the revelation of divine grace. "Essentially the experience of grace in religion is the apprehension of the absolute from the perspective of the relative. The unachieved is in some sense felt to be achieved or realized. The sinner is 'justified' even though his sin is not overcome." As man thinks of himself both as a sinner and a child of God, the conflict and paradox of his inner life is reconciled by the grace of God who forgives and justifies what man himself cannot forgive and justify.

How all this is related to the problem of establishing and maintaining a better social order, Mr. Niebuhr leaves the reader to infer for himself. At first sight it will seem that he has abandoned his social point of view in his final chapter which deals with the concept of grace, and has dropped back into sheer individualism. I do not believe that he means to do so, but his book would have been strengthened and rounded out if he had given an additional chapter to the social function of a religion of grace.

The theme is too large and the book is too important to do justice to either in the limited space of this review. Nor is there space for an adequate critique of his argument, though there are numerous points on which I would like to lay a critical finger. For one thing, I do not think Niebuhr is fair to liberalism. He charges it with childish absurdities. For example, that it operates on the strategy of *persuading* the men of power to surrender their power voluntarily in the interest of social justice. "To invite the oligarchies which rule every society to live by the law of justice is equivalent to requesting the oligarchs to abdicate." But who "invites" them to do so? Certainly this is not the strategy of religious liberals. It is more like religious orthodoxy, which has no other strategy save to convert men one at a time to renounce their unjust privileges. Liberalism, however, proceeds on the democratic principle of dispossessing the privileged holders of power whether they are willing or not. This is the essence of the social gospel which is the essence of liberalism.

Again, Niebuhr charges that liberalism "gives itself to the simple faith that both the ideals and the needs of individuals can be fully realized in an ideal society. It does not see that there is no conceivable society which will ever completely incarnate the highest moral ideals of a sensitive individual or which will fully grant the individual all that his moral nature demands." This is wholly gratuitous. I do not believe Mr. Niebuhr can cite support for such a position in any liberal writer. It is perfectly legitimate, in the interest of his own argument, to state the inevitable shortcoming of any social order which men may hope to attain, but it is not fair to charge that so childish a conception is held by any group of intelligent Christian leaders. Liberalism has weaknesses enough without piling on follies of which it is not guilty.

Nor am I impressed with Niebuhr's doctrine of the ethical absolute, which I hold to be a rationalistic rather than a realistic conception. The sense of sin does not derive from man's failure to be "perfect" in the absolute sense, but from his failure to realize the *possible* good. It is not the *impossible* good which convicts me of sin, and for which I need divine grace, but the good that I would but do not, and the evil that I do but would not. I cannot hold myself morally responsible for being finite, and there is room enough in my finitude for plenty of actual evil without drawing upon a transcendent good to increase my sense of guilt.

This criticism is the single fly in the ointment of Niebuhr's doctrine of grace. In his revival of this doctrine, he has done an immense service to modern Christianity. For years I have been wishing that some one would take this great concept from the framework of an obsolete theological system, and from the literal context of the Christian scriptures whose pages, as Professor Moffatt has shown, it completely dominates, and carry it down into concrete ethical experience. This Niebuhr has done. He has ethicised the concept of grace; has anchored it in actual experience; has revealed human nature to be such that it cannot be at peace with itself save as it finds in God both grace and truth, and (except as Niebuhr's achievement at this point may be vitiated by his doctrine of the ethical absolute) he has found this grace available without leaping out of history into a sort of Barthian realm of transcendental unreality.

Religion, then, will not go out of business when the new social order comes in! Rather, each advance in social justice will lay an increasing burden upon religion. For as social organization moves forward into ever higher forms its existence and operation will be increasingly precarious, because of its complexity and the sensitiveness of adjustment between all its parts. Whether a better social order can be achieved, and if achieved sustained, will depend, then, upon the presence of better men within the system to match its increased precariousness. This is religion's everlasting business, and Mr. Niebuhr's book is a clarion call to us all to plunge into it.

CHARLES CLAYTON MORRISON.

Blessed Are the Peacemakers

THE CROSS OF PEACE. *By Philip Gibbs. Doubleday Doran & Company, $2.50.*

"BLESSED are the peacemakers." But their road to blessedness is a rough way, as Gibbs shows in this novel. Those who are preaching peace and listening to sermons on peace ought to read this book, that they may realize the far-reaching consequences of the doctrines which they preach and to which they are listening.

Armand Gatiere, a French war hero, is the character who dares look to a world in which swords are beaten into ploughshares and spears into pruning-hooks. He has been decorated by two governments, but he carries no illusions about war. Even while he is a member of the French army of occupation, he takes the first steps along the way to his cross. His experience in Germany ends tragically. National hatreds separate him from his German sweetheart and finally he is invalided home, having been kicked into insensibility by German ruffians.

At home in France, he becomes a history teacher in a French school, where he quietly sets about the business of liberating the minds of his students from the shackles of prejudice and tradition. Gatiere never becomes bitter, never turns into a complete pacifist, and maintains throughout a sympathetic understanding of the people who are victimized by their own suspicions and crooked thinking. But nevertheless he works tirelessly in pur-

suit of his ideal, teaching, writing articles, and promoting organizations designed to advance international friendship, particularly among youth. But his increasing influence is at last checked by the rising tide of nationalism which marks the late 'twenties and the early 'thirties. His wife, a French girl, deserts him. In England, he finds calm judgment impossible because of fears aroused by the new continental alignments. Turning to Germany, he sees his league of youth disappear in the emotional maelstrom of Hitlerism. Finally, he loses his life in defending a German Jew against a mob of nazis.

Thus does Armand Gatiere carry the cross of peace. And Gibbs's title is entirely justified. Words and poetry and leagues will not turn the trick. This story, written with reserve and balance, with a clear insight into the European mind, is such literal truth that one wonders if those who talk about peace and dream about peace have not overlooked the inevitable cross of peace. This is a good book for a pulpit review.

WARE W. WIMBERLY.

The Soul of a People

A HISTORY OF JEWISH LITERATURE. *By Meyer Waxman. In two volumes. Bloch Publishing Company, Vol. I, $3.50; Vol. II, $4.00.*

THE JEWS have had a democratic system of education for over two thousand years. This constitutes possibly the longest history of mass education in the world. They have been not only literate but also literary. Jewish literature covers a vast and varied field.

Since during most of these twenty centuries the Jews have had no state of their own, it follows that the history of the Jews can best be understood through the history of their literature. Yet, in spite of the fact that Jewish literature gives the best insight into the history of Jewry, and the vast productivity of Jewish literature and its constant contact with world literature make it of great interest to the scholar and the general reader, nevertheless a complete history of Jewish literature has not hitherto appeared in English. The significant histories of this literature have appeared in German, e. g., the works of Winter and Wuensche, Karpeles, and the famous Steinschneider. Dr. Waxman's work, therefore, fills a gap and merits a warm welcome.

Two volumes of this work have already appeared, the first in 1930 and the second just recently. The author promises a third volume soon and this third volume will complete the work. Dr. Waxman had the choice of treating this vast subject chronologically or systematically by subjects. He has rather successfully combined both methods. The first volume deals with Jewish literature (post-biblical) up to 1200 A.D. and the second volume takes up the period from 1200 to 1750. Within these two volumes the whole material is classified according to subject matter, and under each subject the authors are dealt with generally in chronological order.

It is interesting to notice how the continuity of thought in Jewish literature reveals itself through the repetition of subject-divisions in both volumes. Grammar and lexicography, Bible exegesis, poetry, rabbinic literature, philosophy and theology, mysticism, karaite literature, history, geography and travel, science and what he calls "prose literature" (belles lettres) are found in both volumes. There is, of course, a carefully described evolution through the years in each of these subjects, but in addition there is also an evolution in subject matter itself. The apocryphal and apocalyptic literature, the development of the halacha, the organization of the halacha in the Talmud, all of which are discussed in the first volume, no longer appear, of course, in the second. In the second volume mystic literature is developed into the systematic kabbala. The subject of polemics and apologetics appears, as does also Judeo-German literature. It is likewise interesting to note that it is only toward the end of volume II that autobiography appears, for Jewish literature is curiously lacking in this form of self-expression.

In Winter and Wuensche's "History of Jewish Literature" many excerpts are given from the works referred to. It is a pity that Dr. Waxman did not do the same. It would help the general reader greatly to get the flavor of the various famous works of Jewish literature if he could actually read the words of the authors. But this is the only serious objection which can be offered to this monumental work.

The whole work is complete, systematic and readable and will prove to be of great value, first of all to scholars who will find in this work a handy reference book to the entire field, and also to the general reader who will now be able to appreciate how multifarious Jewish literature has been and what an important part it has played in the literature of the world.

SOLOMON B. FREEHOF.

The Free Man's Worship

ANTIPHONAL READINGS FOR FREE WORSHIP. *Arranged by L. Griswold Williams. Murray Press, Boston, $1.00. Special prices in quantities.*

HERE is a book to go with Dr. John Haynes Holmes's extra-biblical scriptures for the pulpit (See Christian Century, August 17, 1932). Fundamentalists of course will not be interested, but all those who have accepted the principles and conclusions of the "higher criticism," who feel that the religious life can be enriched by extra-biblical literature and think of religious scripture in terms of spiritual content rather than in literal terms of inclusion in the Bible, will find a book well worth knowing. These people constitute a great and growing number, if not a majority, and they have been waiting rather impatiently some time for this type of material to appear. So far there has been a surprisingly paltry amount of it published as such, and the movement is still in its pioneer stage. Mr. Williams and the Murray Press, therefore, deserve to be congratulated, if for no other reason than that they have done a piece of trail-blazing.

But they have done more than that. They have produced an arresting book on its own merits. Here is a beautiful piece of printing and binding with adequate indices—things very important for a book of this kind. Here are 101 selections arranged for responsive reading from all sorts of literature which hold a vital spiritual message for our times. In addition to selections from the Hebrew psalms, the Hebrew prophets, the Christian gospels and other biblical books, there are selections from Buddha and Ernest Crosby, Thomas à Kempis and Robert G. Ingersoll, Mohammed and Emerson, Bertrand Russell and Tagore, Ecclesiasticus and Walt Whitman, Kahlil Gibran and Edwin Markham. Each selection strikes the reviewer as being exactly the right length—long enough to create the atmosphere or to emphasize the idea intended, and not long enough to become tiring. The antiphonal arrangement is above reproach.

As one would expect from a pioneering work, the book has some decided shortcomings. In the first place, 101 selections is a very small number in view of the rich field to be gleaned from. But more especially, the selections are emphatically the personal selections of Mr. Williams. They are therefore limited definitely to one man's tastes and viewpoint. Despite the large variety of sources, there is not wide variety in the spiritual message. The readings are almost wholly characterized by either the mystical point of view, loaded with such phrases as "infinite sea," "great mystic deep," "boundless presence,"

"tremulous singing silence," "indescribable beauty," "speechless awe," and "unutterable love"; or by what we know as the liberal point of view or tradition, with the latter predominating. Mr. Williams also has a very strong leaning toward the romantic writers rather than the classic, those who permit their emotions to wallow freely in a sea of adjectives. His selections seem to favor the following type of writing: "By a marvelous cosmic incident, our little planet has broken forth into a strange and beautiful efflorescence. We rise from the world on this variegated jet of organic life. . . ." This is probably the worst in the book, but it suggests one of the dominant styles.

Yet I mention these things only because a reviewer's conscience requires it. The book is by far the best thing of its sort I have ever examined, and all who are interested in such things will find it very suggestive and very useful.

HUGH STEVENSON TIGNER.

The Religion of Liberty

HISTORY OF EUROPE IN THE NINETEENTH CENTURY. *By Benedetto Croce. Translated from the Italian by Henry Furst. Harcourt, Brace & Company, $4.00.*

ITALY'S greatest thinker and historian here gives us his philosophy of history as it applies to the last century and a quarter. His book is dull at times, and his sentences long and involved; but any reader who will patiently follow Prof. Croce's thought from beginning to end will have a rare surprise. A clear panorama finally emerges as out of the darkness and fog—a panorama of the thought processes, in various acts and scenes, against which the European drama has been played since the time of Napoleon. Only a profound student of history and philosophy, and one who has more than a passing acquaintance with economics and politics, could conceive and execute such an undertaking.

A glance at the chapter headings will introduce the reader to the central thought of the book: The Religion of Liberty, Opposing Religious Faiths, Struggles with Absolution, Romanticism, First Conflicts with Social Democracy, Liberal National Revolutions and Reactions, Revolutionary Revivals, The Change of Public Spirit in Europe, International Politics, Activism and the World War, Epilogue.

The author begins his analysis by showing how the "Religion of Liberty" developed in the wake of the Napoleonic era, and how the forces of reaction immediately set out to obstruct it. "Liberalism showed itself to be essentially religious," says he. "On every side rang out the cry of a new birth, of a century being born again." Again and again such enthusiasm has ended in disappointment, having degenerated into empty idealism, sentimentalism, romanticism. Without a practical technique, without intelligent and sustained leadership, and without the ability constantly to re-create itself, liberalism in any age is doomed. In this book we follow its fitful struggle through the nineteenth century and into the twentieth. It launches great programs on hope and aspiration and utopian dreams, only to succumb repeatedly to the forces of opposition, or through its own internal shortcomings. Eventually, however, the monuments to its partial successes will stand out. New ideologies will emerge, humane legislation will be written into statute books, constitutions are brought up to date, school systems take root, new forms of human freedom are granted, economic justice becomes a serious concern and world peace a definite hope.

Thus it came about that in the early nineteenth century liberalism obtained definite advantages and acquired the character of an offensive. The Roman Catholic church opposed it consistently, and so did monarchialism, nationalism and communism. The Holy Alliance attempted desperately to curb it, but European absolutism was morally defeated during the first half of the century, and the influence of Catholicism became permanently weakened. Russia, France, Spain and Portugal were slow to progress, but England, Austria, Hungary, Greece, Italy, Bohemia, Switzerland and Tuscany secured important economic reforms. Croce calls this substitution of liberal regimes for absolute monarchies the second reformation, and easily on a par with the first.

Characteristically enough, with the turning of the tide in favor of liberalism the issue shifted. Instead of being pitted against monarchies, it now found itself pitted against the extreme forms of its own expression, namely, socialist democracy and liberal romanticism. "Mankind went through one of those rare moments," says the author, "in which it is completely filled with a happy confidence in itself and in its future when, growing greater in the purity of this joy, it becomes good and generous, and sees brothers on every hand, and loves them." As usual, reaction was just around the corner, but a few achievements remained. To quote: "If it were possible in political history to speak of masterpieces . . . the process of Italy's independence, liberty, and unity would deserve to be called the masterpiece of the liberal national movements of the nineteenth century. To this achievement of liberal thought was added the world peace congress at Geneva in 1867. John Stuart Mill was there, and Jules Simon, and the great Garibaldi, and the outlook for European amity was a very hopeful one.

Into this situation, however, was injected a totally unforeseen development. Bismarck entered upon the scene and made Germany a proud, united nation. Then came the Franco-Prussian war which destroyed all hopes of an early unification of European states. It left France wounded and offended, and made necessary a balance of powers which maintained only an artificial and precarious peace, likely to collapse at any time. It could not prevent the Graeco-Turkish war, neither could it check the Balkan conflicts. With pomp and splendor Germany went its imperialistic way. Prof. Croce admits that the theory of German war guilt needed considerable modification, but he is sure that her conduct from 1870 to 1914 made the world war inevitable. Bismarck had been content with the consummation of the policy he outlined, but he created an imperialistic hunger which it remained for his successors to satisfy. The author recalls incident after incident to prove his contention that the kaiser, over a period of more than twenty years, deliberately antagonized England and France. Furthermore, during this time the Germans lauded war as a great purifying agency. Bloodshed and slaughter were "clothed with a certain poetic attraction." Literature too became imbued with the tendency to glorify war, and even science and philosophy chanted the same chorus. This ruthless portrayal of Germany's pre-war mind might possibly be interpreted as an apologetic for Italy's own betrayal of the German cause, but Prof. Croce is objective enough to see in the shallow ideology of the times the mind and spirit that made fertile soil for war propaganda in any nation in Europe.

In his analysis of Europe's post-war mind, with which the book closes, the author finds under the surface the smolderings that will inevitably break out again. Impatience for liberal institutions has given rise to an unhealthful desire for dictatorships. Liberty, a static faith before the war, has been replaced by "activistic libertarianism" which more than ever "dreams of wars and upheavals and destruction. . . . It cares nothing for such works as are built with meditation and love . . . actions that come from the heart . . . knowledge . . . the guidance of history . . . poetry . . . beauty." He continues: "Communism, which under the name of socialism had been inoculated into the life of politics and the state and into the course of history, has appeared once more in its scission and crudity, another bitter

enemy of liberalism, which it derides and ingenuously calls moralistic. . . . It suffocates all thought, religion, art, all these other things that it would like to enslave and can only destroy."

Here then is conveyed, through the vehicles of profound scholarship and deep insight, a picture of Europe from which the author turns in sorrow and disappointment, but not in despair. He believes that although the "religion of liberty" is silenced for the moment, it is by no means dead, and that some day its devotees will again prepare and maintain the moral and intellectual atmosphere in which it can prosper.

EDWIN T. BUEHRER.

The Boys on the Inside

WHO RULES AMERICA? A CENTURY OF INVISIBLE GOVERNMENT. *By John McConaughy. Longmans, Green & Company, $3.00.*

WHEN John McConaughy dropped dead on the streets of New York last October he left an uncompleted manuscript which now reaches the public as this book. It is a study of the history of this nation written to prove this one fact—that in a government of, by and for the people, where the people might be expected to get an even break, they never have and the chances do not look so good that they ever will. From the very start there have been the "boys on the inside" skimming the cream, and seeing to it that the processes of government operated in such fashion as to bring plenty of cream to the top to be skimmed.

On the day he died Mr. McConaughy had just reached the point at which McKinley was inaugurated, so that he never had opportunity to put down some of the gaudiest incidents to adorn his tale. Think of what he might have written, for instance, if he had gone back to work the next morning, on the Spanish-American war, embalmed beef and all the rest! Or think of him bringing the story down to date, with the airmail subsidies and the translation of $40 worth of Pratt & Whitney stock—under government encouragement—into a fortune of $5,624,000! Perhaps these airmail disclosures are in some sense a continuation of Mr. McConaughy's life-work, for Lincoln Colcord, who writes an introduction, says that it was McConaughy who, as a member of the Creel committee staff, dug up and furnished to the Hughes investigation the facts concerning the airplane building scandals of the war period . . . and was sent to count mosquitoes in Central America for his pains!

McConaughy starts with the men who figure in the school histories as the "founding fathers," but whom he prefers to call the "funding fathers"—the men in the convention that wrote the constitution, and in the first congress that was elected under it. He shows how, at the time they were adopting Hamilton's policy of redeeming the revolutionary soldiers' certificates at par, and later having state debts assumed by the federal government, these same patriots had their agents scouring the country to buy up this paper at a few cents on the dollar. In those days when news of the decisions of congress got around slowly, it proved easy for the "boys on the inside" to make a killing. And they did. Led by Robert Morris, Fisher Ames and Philip Schuyler (Hamilton's father-in-law) they cleaned up.

From that start the record is brought straight down through the history of the land-grab period—even Patrick Henry is shown to have ended his career with a fortune extracted from the "Yazoo land swindle"—to that of the first and second United States banks, on to the coming of the tariff (happy day for all insiders!), to the railroad scandals of the civil war and post-war period, and so through the incredible corruption of the Grant administrations to the victory of Mark Hanna in 1896. There is nothing particularly new in all this; McConaughy makes plain his dependence for most of his facts on Charles A. Beard and William Graham Sumner. But the book is written with an abandon, a passion that makes the facts others have unearthed take on a new and tragic vitality.

One wonders a little whether the book would have had this same intensity if Mr. McConaughy had lived to finish it. Under the process of final polishing some of its fire might have been quenched. And a candid study of the recent years might have raised questions in the author's mind as to the adequacy of the remedy for our national ills which, so long as he was dealing with the United States in the nineteenth century, he was able to hold without qualification. That remedy, it needs hardly be said, was Jeffersonian democracy and Jacksonian strict constructionism. A fascinating chapter on Woodrow Wilson, added from McConaughy's unpublished papers as a footnote to the whole book, shows that he was one of those passionate Wilsonians whose world fell to pieces at the moment his idol affixed his signature to the treaty of Versailles. But did not the possibility of the decentralized democracy which, McConaughy believes, would have protected the public against "the invisible government" of the great trusts and financial monopolies, pass—by the inexorable progress of the calendar—about the time Wilson took office? Is not the whole trend of the present administration's new deal an acknowledgement that it has gone forever?

Mr. McConaughy's book, therefore, has little to offer as a scheme for future government. It does offer to those naive souls who look on the revelations of the Pecora and similar investigations as something unprecedently terrible, proof that American life has always been cursed by graft on the part of the insiders. That should reduce the hysteria somewhat in dealing with the present situation. And it does prove that nothing but eternal vigilance can stop that sort of thing. Access to the sources of power has always proved too much of a temptation to all save a few rare patriots.

PAUL HUTCHINSON.

The Future of India

CHRISTIAN MASS MOVEMENTS IN INDIA, *A Study with Recommendations. By. J. Waskom Pickett. The Abingdon Press, $2.00.*

HERE is solid collateral on "Rethinking Missions." Dr. Pickett has given us an experimental approach to the study of India's baffling problem of peasant poverty and untouchability. The book gives abundant evidence of painstaking investigation, personal experience in the field, extensive travel, and perhaps unfortunately, large expenditures of money. Back of the author and his associates there must have been some board, or committee, or corporation, with lavish financial resources. This inevitably affects the tone of the survey and the character of the findings. It is manifestly a study with a purpose fixed in advance and leading to apologetics or argument.

However, in spite of this handicap there are passages here and there which transcend the *ex parte* approach. The recommendations are statesmanlike and in line with modern thought in missionary administration. They lack prophetic imagination, being conceived in caution and expressed with timidity. Three stand out clearly:

1. That denominational missionary societies coordinate their activities and transfer to each other certain fields and phases of work; and that overlapping and competition be eliminated, ignoring sect emphasis and cooperating in united Christian service. This supports the stand taken by the Laymen's Inquiry.

2. A larger use of Indian leadership. This item needs elaboration and a wholesome change in psychological attitude. To say that there should be a larger use of Indian leadership proves, by the very wording, that the author still clings, even if un-

consciously, to the idea that these missionary movements are to be directed by foreigners, assisted by an increasing body of Indians. It would be better to go boldly the whole length and show that these movements will become truly dynamic only when Indians passionately press forward into complete control, using under their own initiative only such foreign assistance, in personnel or money, as their own ingenuity inspires.

3. Experimentation and further survey. Dr. Pickett has but opened up the mine. He has been courageous in prospecting and industrious in spade work. His book reveals his own sincere discovery that the problem is too complex in its relationship to Hindu society and history to be dealt with in an introductory survey conducted under missionary auspices. The next step ought to be a cooperative study under the leadership of modern Hindu idealists and patriots who have caught Mahatma Gandhi's vision of social reconstruction. Would that they might have the same generous financial backing!

The presentation of the Hindu background of history is neither scientific nor philosophical. This material might well have been eliminated if it could not have been more fully developed. It is full of half-truths which will make it impossible for the book to gain the support of enlightened Hindus. Of course there are those who would say that such support is unnecessary. But are we not moving rapidly into a range of religious fellowship where the demand now made for inter-Christian coordination will be extended to include the great non-Christian movements? Out in that realm this study, excellent as it is for missionary purposes, will prove to be inadequate and, at certain points, even irritating—for instance in the constant use of the term "conversion." There are sections of the book where the words convert, conversion, converted, etc., appear a dozen times on a single page. Conversion and proselytism are terms that need careful definition or they confuse the issue.

In this connection, I might point out that Dr. Pickett treats trenchantly certain differences between what he calls mass conversion and individual conversion. Specific instances are cited to prove that the outcaste masses adhere tenaciously to their new Christian profession, while in most cases the cultivated, educated, high caste individual sooner or later becomes an apostate. Sad reflection! If true, it proves too much; it overshoots the mark, showing the inadequacy of the spiritual Christ to hold the enlightened individual, and on the other hand the power of a non-Christian social order to support the untutored peasant. If it is admitted, as it should be, that the animistic and primitive social restraints of the village should not be destroyed but carried over, where useful, into the enlarging Christian culture, so much the more should we trust the social inheritance of the more privileged groups and individuals.

At this point our missionary method must undergo a vital change. Our task is to become sympathetically acquainted with the background of life and thought in the countries we seek to serve, and then realistically accept the facts as they are and build upon them. The demand of the missionaries in India for a vocal profession of conversion, submission to baptism, and a break with old associations, must give place to a more liberal and humble attitude.

I wish this study might lead to a cooperative social movement in India on a truly national scale, transcending not only denominational Christian lines but even religious and racial distinctions. We blame the Hindus for caste, but overlook the beam of bigotry in our own eyes. The problem of the outcastes inheres in poverty, illiteracy, superstition, unsanitation and an inherited sense of inferiority. The solution does not lie in transferring the masses from one religious organism to another. It lies in the *conversion* of his surroundings and the inner awakening of his own life. We can trust the Christian results to the future if, without thought of organizational prestige or conquest, the Christian churches, Hindu societies, Moslem groups, government agencies and Indian philanthropists will unselfishly merge their efforts in a national determination to correct these age-old disabilities.

Fortunately the movement has already begun out in the wider ranges of Indian life. Streams of social awakening are rising in every section of the land. They can be made to flow together by men and women of good will.

The book now under review was prepared with two constituencies in mind. It was initiated and prepared by and for these two: the supporting churches in America and Europe, and the foreign missionary leaders in India. Within this scope, it is the most significant and commendable work yet attempted. These constituencies should study it widely and seriously.

The better, greater, more essential study is yet to come—a scientific, dynamic, compelling analysis of the depressed areas of Indian life by and for the awakened groups in modern India herself, without distinction of creed or race. If Waskom Pickett's book leads to that, he will have come to the Kingdom for such a time as this.

FREDERICK B. FISHER.

Prisoners Are Persons

OSBORNE OF SING SING. *By Frank Tannenbaum. The University of North Carolina Press, $3.00.*

THE VERY title, "Osborne of Sing Sing," rattles the bones of several political and penological skeletons. But Frank Tannenbaum has done more than revive half forgotten disputes; he has written a fervent brief for a system of penal administration that seeks to win criminals back to wholesome living by trusting them with the responsibility of community self-control.

"Tom Brown," as Thomas Mott Osborne was known to his fellow inmates when in 1913, as chairman of the New York state prison reform commission, he voluntarily incarcerated himself in Auburn prison, seems to have been a spiritual heir to that other Brown, John of Harper's Ferry. Each had a passionate affection for an oppressed class, and both revealed a forthright courage in expressing their feelings. Fortunately Tom Brown secured an opportunity to demonstrate his capacity for practical statecraft. His mutual welfare leagues in Auburn, Sing Sing and Portsmouth were successful ventures in prison administration and stand as challenging examples to the prison authorities of our day.

No writer is better fitted to interpret the personality and achievement of this enigmatic reformer than the author of "Wall Shadows," himself a prisoner for a year as a result of labor disturbances in 1913. Certainly the reviewer is not eager to challenge such a scholar's judgment as to the candor of the many letters Osborne received from his convict friends, and yet the simple and childlike devotion that pervades the numerous quotations from these intimate letters taxes one's sober reason in an effort to grant their sincerity. However, Tannenbaum seems to have used these materials judiciously, and it appears that here was a warden who maintained an extraordinary relationship with the men behind bars.

The book is a severe indictment of the Auburn prison system which dominated America for nearly a century and which still leaves its mark. The vivid chapters of the first section, while they do not provide a descriptive picture of the old system since they too obviously select the more appalling conditions that existed here and there throughout the country during the period of a quarter century, and since they fail to note the numerous and sometimes successful efforts toward reform, are nevertheless, as an interpretation of the effects of imprisonment, profoundly enlightening. When Tannenbaum plunges into the

Osborne manuscripts and uncovers the trials of that turbulent career, he is able to piece together a pulsing story of political intrigue that is as depressing as any novelist's account of the American "jungle."

If any qualifications concerning the merits of this volume are to be made, they are that it fails to recognize that Osborne was but one of many "voices in the wilderness." Osborne was a courageous leader of men, and his great capacity for manly friendships is attested by his intimate relations with Charles W. Eliot, George Kirchwey, and other distinguished men, not to mention those with hundreds of his prisoners. Nevertheless his passionate idealism and his sense for the dramatic unfitted him for cooperation with equals. It is possible that his difficulties in New York politics and his failure to exert any considerable permanent influence on national penal developments were in part due to this aspect of his personality.

It would be, of course, no reflection on Osborne to recognize that his ideas were neither original nor wholly new to American penological experience. Tannenbaum might at least have recalled for us that the reformatory technique evolved by Brockway at Elmira after 1876 emphasized the importance of a community life for the convict. Certainly it was from this line of development that programs of academic and vocational education, convict athletics and entertainments, and even schemes for self-control found their way into prison discipline, and it was the outgrowth of this development that was already displacing the repressive features of the old Auburn system when Osborne entered the field. It was a sufficient achievement for that dynamic personality to elaborate his methods in cooperation with the convicts and to carry them into successful operation. A full appraisal of the man will require a balancing of his personality and achievement against those of other penal reformers.

But Tannenbaum was obviously not attempting a definitive history of Osborne at Sing Sing—else he would have buttressed his account with reassuring references to the documents, especially when he was wading through the muck of the political squabble. Instead, we have a persuasive and honest indictment of a prison system that subjects our convicts to a repressive discipline in cramped and unhealthful quarters and surrenders them into the hands of stupid ill-paid officers made brutal by their unmerited authority. The book may appear jejune to those who think that penology has become a science, and indeed it was the work of Dr. Bernard Glueck at Sing Sing in the days of Osborne more than the activities of Tom Brown that has shaped the recent prison developments. Nevertheless Osborne's noble demonstration of the vital force of personality in prison management must not be forgotten. And as we classify convicts and build medium and minimum security camps, it is to be hoped that, instead of resting content with economies, we will coordinate the greater freedom of community life with larger responsibilities for self-control.

It is an encouraging omen of the times that, whereas a few decades ago Theodore Roosevelt dubbed as muck-rakers the authors of such books as this, today Franklin D. Roosevelt introduces this volume and generously calls attention to the constructive features of Osborne's program.

BLAKE MCKELVEY.

Society Is Not a Mechanism

METHODS IN SOCIOLOGY—A CRITICAL STUDY. *By Charles A. Ellwood. Duke University Press, $1.50.*

THAT Professor Ellwood deals with fundamental questions, the readers of this journal have already discovered to their own profit. This book measures up to the same standard as regards both the importance of the subject matter and the candor of the exposition. It is especially directed against the mechanistic, behavioristic conceptions that have developed largely by an inapt transfer of the methods and concepts of physical sciences to social and cultural data. This thesis is clearly and fairly presented and is reinforced by an analysis of the methods of investigation whereby reliable conclusions can be drawn regarding social life. Application of the principles is made to the problems of ethics, law and government, social work, education and social progress. A sound view of these problems, the author shows, must rest on sound views of human society. Thus the book supplies a current need for clear thinking on vital issues, and every serious student of society should deliberate upon its pages.

E. T. HILLER.

Anti-Slavery History Rewritten

THE ANTI-SLAVERY IMPULSE, 1830-1844. *By Gilbert Hobbs Barnes. D. Appleton-Century Company, for the American Historical Association, $3.50.*

THE AUTHOR of this scholarly study of the anti-slavery movement in America not only sets forth an entirely new viewpoint but supports it largely upon a hitherto unused collection of manuscript sources. The central figure in Mr. Barnes's study is not the traditional one of William Lloyd Garrison, but Theodore Dwight Weld, one of the converts of the great revivalist, Charles G. Finney, later a student at Lane theological seminary, and the leader of the Lane debates on slavery which resulted in the conversion to abolition views of practically the entire student body and their final withdrawal to form the Oberlin theological seminary in 1835. The principal new sources used by Mr. Barnes are the Weld papers in the Library of Congress, and other Weld letters obtained from relatives, which undoubtedly, as the author states, have given a reality to the story as nothing else could have done.

The author's thesis, contrary to the accepted and orthodox view, is that, instead of New England being the principal center of the anti-slavery movement and Garrison its accepted leader, the influence exerted by Weld and the other "Lane rebels" far outweighed, at least from 1836 onward, the older New England influence. As field agent for the national anti-slavery society, Weld entered upon his mission with consuming zeal, using the revival methods which Finney had developed in his great protracted meetings in central New York and elsewhere. This method was followed throughout Ohio, western Pennsylvania and central New York, and each "converted community" became a center of contagion, his converts continuing the work through other towns and countrysides. At Steubenville, Ohio, when Weld asked the converts to immediate abolition to rise, a young lawyer, Edwin M. Stanton, was the first to jump to his feet and motioned with uplifted hands for the audience to rise. Another young lawyer at Cincinnati, Salmon P. Chase, had earlier been stirred by the anti-slavery debate at Lane.

Meanwhile Garrison's leadership in the anti-slavery cause was declining, owing to his "rancorous denunciations and his brawling, ferocious abuse," and the churches and ministers which refused to follow him blindly publicly condemned him and his policies. To Garrison the churches naturally became "useless institutions" and the clergy he condemned as "black hearted." Weld and his associates, on the other hand, continued to work with and through the churches, receiving their chief support from the New School Presbyterians. From the beginning, as Mr. Barnes points out, the movement had been inextricably bound up with the churches, and everywhere throughout the anti-slavery organizations ministers were in control. Under Weld's leadership the crusade continued as a

moral and religious movement, drawing its life from the churches. Garrison's anti-clerical and anti-church obsession more and more made him the actual enemy of the anti-slavery impulse, and throughout the decade of the 'forties he and his followers, as factors in forwarding the anti-slavery impulse were less than negligible; they were, in fact, dead weights to the abolition cause.

Mr. Barnes furnishes some new and extraordinarily interesting facts relative to the relationship between the aged John Quincy Adams and Weld while the latter was conducting his anti-slavery lobby in Washington during the 'forties. The importance of this phase of Weld's anti-slavery activities is difficult to overestimate, since through his efforts, in cooperation with the few anti-slavery congressmen, the formal leadership of the anti-slavery impulse was at last brought to congress, "where it had long belonged."

Another of the anti-slavery views long held as orthodox which Mr. Barnes has overthrown is that it was the liberal groups together with Congregational influence which were largely responsible for sustaining the cause in New England. By a study of the membership of the anti-slavery conventions the author has established the fact that more than two-thirds of the abolitionists of New England were Methodists and Baptists and that anti-slavery sentiment was strongest in the rural towns and the countryside rather than in urban centers dominated by the more respectable Congregationalists.

To William Lloyd Garrison and those of his followers who were largely responsible for the Garrison legend, "the American churches were the chief bulwark of American slavery," and this view has had wide acceptance. But Mr. Barnes has proved, I think, that the churches had a far more honorable part in the anti-slavery crusade than has hitherto been accorded them in the history of that movement.

The readers of this book will await with keen anticipation the promised publication of the Weld Papers by the American Historical Association on the Albert J. Beveridge foundation.

WILLIAM W. SWEET.

A German Religious Psychologist

THE NATURE OF RELIGION. *By Georg Wobbermin. Translated by Theophil Menzel and D. S. Robinson. Thomas Y. Crowell Company, $3.50.*

THE YEARS bring their changes. We are again getting some translations of important works of German theology. We have had Heiler, Tillich, and Barth brought to us of late, and now this work of Wobbermin of Göttingen the second of three notable volumes. Wobbermin has been previously known to readers of English only by his little work on "Christian Belief in God," actually published in this country during the world war, but made safe for democracy by adding to the title in conspicuous type, "A German criticism of German materialistic philosophy," carefully indicating that the translator was "Acting Chaplain, U. S. N.," and by putting on the cover not the author's name but the translator's, thus justifying the *Lux et Veritas* which was placed below with the seal of the university press involved!

Wobbermin has long been interested in the psychology of religion and the psychological approach to theology. He translated William James's "Varieties of Religious Experience," served as mediator in general of American works in this field, and has done extensive work in the history of religions. At the same time he is a trained theological and philosophical student.

The Christian thinker who attacks the study of religion today meets two major problems. The first is that of uniting the psychological-human approach with faith in the more-than-human. Our psychologists find it hard to transcend their psychology. And of those who, like Barth, begin above with God it is hardly too much to say that they sometimes save their doctrines of God but lose their religion, that is, they lose a real relation of human and more-than-human in a living experience. (Curious that so few American commentators have appreciated this weakness of the theology of dialectic, though Barth himself declares strongly that it is not religion or religious experience in which he is interested.)

What Wobbermin wants to do is to unite these two. His approach is psychological, starting with Schleiermacher, of whom he gives an interesting interpretation. But he insists that when you get to what is really distinctive in religion there is always the reference to something more, to an "over-world." A large part of this volume is given to establishing this interpretation of religion as having such objective reference, and the author draws widely upon his studies in primitive religions and the religions of India. Especially valuable in our present situation is his discussion of the illusionistic theories of religion, in which he passes in critical review Feuerbach (whose theories are still being served to us in new dress as modern psychological pronouncements), Karl Marx, Freud, Leuba, Natoro, Simmel, and Vaibinger, whose fictionalism in his "Philosophy of the As If" brings the whole matter to a sort of *reductio ad absurdum*.

The other problem that we face as modern men studying religion is that of uniting an open-minded study and appreciation of the religions with an appreciation of the distinctive significance for ourselves of the Christian religion. Barth's repudiation of all regard for extra-Christian religion can no more satisfy us than his elimination of the psychological approach. But this matter falls for Wobbermin to his third volume.

This work is not for the casual reader but for the serious student, whose tribe must increase if religion is to maintain itself in our western world. His book will not dispossess such fine discussions from our own men as the volumes of Lyman, Baillie and others. But it offers a valuable supplement . The treatment of the representatives of illusionism, for example, brings important material little known to English readers. Criticisms which present themselves as to the author's method and some of his positions must be omitted. They would not affect this estimate of the value of the work for the American student.

HARRIS FRANKLIN RALL.

A Thwarted Personality

THE CRIMSON QUEEN: MARY TUDOR. *By Daniel Henderson. Duffield & Green, $2.50.*

APPEARING with no offensive superlatives on the jacket, and written in an unpretentious, engaging style, this biography of the unhappy, persecuting queen has much to commend it. The author knows the art of selecting telling incidents and of utilizing quotations which lend vividness and realism, and by these means escapes the banality of the stuffy paragraphs of character analysis employed by many writers of biography. The chapter titles are well chosen; they provoke interest and at the same time constitute a list of the really significant phases of Mary's career.

It was necessary, of course, to bring on the stage the whole Tudor family, as well as a number of the other leading personages of the age. A fairly complete account of the life of Elizabeth to the time of her accession is mingled with the story of her elder half-sister. The precocious wisdom of the fair daughter of Anne Boleyn, and her promptness and poise amid grave crises and perils, are fairly matched by Mary's essentially reasonable and just treatment of her. Yet the kind of greatness

which Elizabeth exhibits here is not found in Mary, with her unbalanced education and the bitter memories that deranged her emotional life.

Any construction of the personality of Mary must involve an element of conjecture; but Mr. Henderson seems to move along the path of greatest probability. The prompting of Charles V and of Philip of Spain, the readiness of the bishops and the acquiescence of Pole are made to relieve her in some degree of the responsibility for the persecutions. Yet her hatred of Cranmer is emphasized. She regarded him as the principal agent of the miseries inflicted on her mother and herself in Henry's reign, and the principal obstacle to "Philip's hope for an England free of heresy."

The story of her marriage with Philip, of his indifference to her faded charms and glowing affection, and of the failure of the hoped-for heir, is told with admirable clarity—and decency. We see the queen making a pathetic attempt, with a depleted treasury and an ungenerous parliament, to match Spanish grandeur in order to please Philip; her anxiety lest English dislike of the Spaniards would find vent in public insult to the king; the stubborn refusal of England to become a province in the Spanish empire; the eagerness of Protestants to testify to their faith with their lives; the alienation of Philip and Pole, and of both from the pope; and the disastrous losses of the war with France with which the sad reign ended. There is no great wealth of historical data, for these matters are treated not as history in the broad sense, but as phases of Mary's deepening distress. Her hopes had, for a few months, flamed high; the deeper was her despair.

Mary appears here as a type of thwarted personality, and thwarted personality enthroned could not but play a destructive rôle in the life of the nation. JOHN T. MCNEILL.

Books in Brief

FIELD OF HONOR. *By Sara Henderson Hay. The Kaleidograph Press, Dallas, Texas, $1.50.*

Another of The Christian Century's most appreciated poets —contributor also to many other magazines—has achieved a volume of verse which merits praise and purchase. There is delicacy of touch, fineness of feeling, felicity of phrase. Under these qualities there is an intellectual vigor which shows at its best in her religious poems.

MANHATTAN LOVE SONG. *By Kathleen Norris. Doubleday, Doran & Company, $2.00.*

The title might suggest a very jazzy modernistic tale. But note who wrote it and you will not expect that. On the contrary, it is a very nice novel. Nobody's virtue is seriously in danger for a moment and, although one marriage threatens to go on the rocks, you feel instinctively that it will find a safe channel. It does. That is, in fact, the main point of the story. So it is a tale both edifying and entertaining—as not too many are.

THE EPIC OF JESUS. *By C. W. Durden. Fleming H. Revell Company, $1.50.*

It would require more than Miltonic powers to put the life of Jesus into great or even good poetry. Samuel Wesley tried it with results which, though perfectly respectable as verse, should be a warning to all ambitious bards. It is not Dr. Durden's fault that he has failed—as he certainly has. He attempted the impossible. To paraphrase a brief prose biography into unrhymed iambic pentameter is easy enough, but that does not make it an epic.

FAMOUS FRIENDS OF GOD: HERO TALES OF THE FAITH. *By Mott R. Sawyers. Fleming H. Revell Company, $1.50.*

These twenty-eight hero-tales from history, all the way from Jacob and Esau to Alvin York, are written in a zestful and buoyant style. Young people ought to find them both entertaining and edifying. Some of the heroes would be surprised to hear themselves described as "friends of God" in any conspicuous degree. Others, who thought they were just that, have a doubtful title to the distinction. But they were all robust spirits whose exploits are worth telling.

ROLL, JORDAN, ROLL. *By Julia Peterkin and Doris Ulman. Robert Ballou, $3.50.*

A novelist with an eye for characters and a keen insight into social situations and a photographer with a genius for finding the beauty of life among the lowly have collaborated to produce this record of Negro life on the plantations of the South. It will be understood, of course, that this is only one phase of Negro life. Within the limits which the authors imposed upon themselves, the picture is both faithful and friendly. The seventy full-page illustrations from photographs form a remarkable collection of pictures of surviving aspects of the old South.

GOVERNMENT IN THE UNITED STATES. *By Claudius O. Johnson. Thomas Y. Crowell Company, $4.00.*

Except for the fact that there are 700 pages of it, this would be a good book for most Americans to sit right down and read, in these times of rapid change, to get a conspectus of the whole system of American government as it has been developed during the past century and a half. It is a textbook, of course, uncamouflaged, but plenty of people who are out of school need to read a textbook on government as it has been as a foundation for sane judgments about government as it ought to be. Developments down to 1933 are included, but for a fuller account of the new deal program one must have recourse to a more specialized treatise.

THE FIRST CHAPTER OF THE NEW DEAL. *By John A. Lapp. John A Prescott & Son, $3.00.*

This is such a book. It brings the story down to August, 1933. The point of view may be guessed from the fact that the introduction is written by Professor Raymond Moley. But for the most part it is not a book of views but of facts. The first part of the book consists of a perfectly colorless factual survey of the President's program during the first five months of his administration; the second, of the text of the important pieces of legislation, with brief digests; the third, of the President's messages and radio addresses and a few statements by other spokesmen of the administration.

THE AMERICAN WAY: FRANKLIN ROOSEVELT IN ACTION. *By Earle Looker. John Day, $2.50.*

Quite in contrast with Dr. Lapp's dispassionate and factual survey is Mr. Looker's rhapsodic eulogy. It has all the earmarks of a campaign biography except, first, that it includes in its scope the early months of the administration, and second, that it is a much better piece of writing than any campaign biography ever is. And yet, though published when the administration has been making history with extraordinary speed for nearly a year, it is a kind of campaign biography—a document in support of the campaign for the continued popularity and prestige which are as necessary for the success of the President's program as votes were for his election.

ON READING SHAKESPEARE. *By Logan Pearsall Smith. Harcourt, Brace & Company, $1.50.*

In the first sentence of the opening chapter, the author disclaims being a Shakespeare scholar or even a constant reader of the plays. It may be so, but he has produced a book which is both a stimulus and a guide to the student and reader of Shakespeare. That first brilliant chapter, "On Not Reading Shakespeare," clears away some romantic illusions about his subject.

One's intellectual respectability is not conditioned upon being a student of these dramas. But when it has been established that the "stern daughter of the voice of God" does not enforce the reading of Shakespeare by a categorical imperative, the pleasure of doing so becomes more and more apparent under this essayist's blithe and competent, even if somewhat desultory, treatment.

BACON. *By Charles Williams. Harper & Brothers, $3.50.*

Francis Bacon was not a man who could easily be a hero to his biographer, and the story of his bribe-taking is so familiar and so completely documented that the revelation of his frailties has no news value. Mr. Williams seeks neither to cloak his subject's faults nor to blacken further a reputation already sufficiently smirched. He is content to put the unfortunate closing incident of Bacon's public career in its proper perspective in relation to the total picture of his talents and services. It must be admitted that this account, or any other, of his career as courtier and government official makes rather dull reading. There are too many others whose lives make better foreground material behind which to paint the background of the spacious times of great Elizabeth. But as scientist and philosopher, there was only one Bacon. In that field the biographer finds his most significant material and handles it most adequately.

CORRESPONDENCE

Concerning an "Insincere" C. O.

EDITOR THE CHRISTIAN CENTURY:

SIR: In your issue of January 24 which has just come to hand, you publish a letter from your correspondent in Columbus, Ohio, about the R.O.T.C. issue at Ohio State in which reference is made to a boy's family which had moved to Columbus to be able to send him and his sister to the university. It is quite probable that the family referred to is my own since my boy, Robert, is one of the conscientious objectors to drill. It is my wife who went to Columbus to establish a home for the school year so that our children might continue their education at my own alma mater. Now Robert has been forced to go to another university, having been expelled for "lack of sincerity" and the family is consequently broken up.

As to my boy's sincerity of purpose, here are the facts: Robert asked for and was granted exemption for the first term. I endorsed his application in a letter to President Rightmire, dated October 30, 1933, in which I said that I knew he was sincere and adding "if more students would take the same attitude, it might prevent further wars." When Robert's application for exemption was refused for the second term, I again wrote President Rightmire protesting his discrimination and my wife also wrote him so that when he casually decided that Robert was insincere he was disregarding the boy's and both of his parents' affirmation of sincerity.

The basis for my son's antipathy to war and its symbols is undoubtedly: (1) his residence in France ever since the war where he came closer to its realities; (2) his activities in France in the American Boy Scouts—trips to the battlefields as a leader of the other boys; (3) his family background which is decidedly anti-military; (4) the teaching and preaching he has enjoyed at the American church of Paris under Dr. Joseph Wilson Cochran, a copy of whose letter of protest to President Rightmire I enclose.

Boulevard Haussmann, Paris. RUSSELL I. HARE.

The Wiles of College Presidents

EDITOR THE CHRISTIAN CENTURY:

SIR: I could hardly refrain from adding to your volume of mail some weeks ago to thank you for Ralph Cooper Hutchison's "End of the College Racket." This week I must follow the Spirit's leading and write you my appreciation of F. C. Wilcox's letter, which you headlined "Get While the Getting Is Good."

Certainly, "Like presidents, like graduates!" If your entire constituency could share a small bit of the knowledge concerning college administration gathered by conscientious college teachers, not only "would one need to go little further in his search for the causes of 1929," but "the end of the college racket" might be appreciably nearer. Salaries held up to "respectable figures" in reports to accrediting authorities, but from which rebates of 10 to 50 per cent or more are squeezed; library shelves loaded with books outworn thirty years ago, cast-off grade school textbooks, or anything else that will bring the total number of volumes up to accrediting requirements; endowment figures juggled to meet the same demands—these are some of the facts, in addition to the well known mere paper requirements in scholarship in degrees and the sports racket, that cause conscientious college teachers to lose much of their self-respect.

Anderson, Iowa. R. D. NELSON.

R. O. T. C.; Roosevelt Dollars

EDITOR THE CHRISTIAN CENTURY:

SIR: If a prominent high school athlete this year, and another one next year, should announce that he was entering Corncob college rather than Utopia university because, though Utopia was otherwise the more attractive proposition, there was compulsory military training at Utopia and not at Corncob, then I think it would constitute effective pressure on Utopia.

You say the new dollar, or one of its cents, will buy in the home market as much as the old dollar or cent. This is the same as to say that you regard Roosevelt's policy as a failure in this respect, for Roosevelt's intention was that it shouldn't.

Ballard Vale, Mass. STEVEN T. BYINGTON.

Toward a Program of Church Action

THIS week we give this space to three long letters. Ordinarily, however, this discussion must be carried on with briefer contributions.

RELIGIOUS EDUCATION

EDITOR THE CHRISTIAN CENTURY:

SIR: Dr. Luccock would make the future program of religious education far too simple an adjustment. Not that the task before the church, which he outlined, is simple, but that the process which is indicated in his article in the January 17 issue of The Christian Century can scarcely be said to be in accord with the rapidly changing social order of today. Dr. Luccock suggests that we revamp our curriculum and our psychology, and (we must presume) make use of these new tools in the same general church program which has been practiced during recent years—Sunday schools, weekday schools, church services, etc. Religious education tomorrow probably will call for a "new deal" in organization, set-up, purpose, and program.

The end product of religious education, I take it, is a person whose central motivation for life is the spirit which Jesus talked about and by which he was guided. This is in contrast to an individual who finds the driving force of his life in the spirit of a competitive economic system, or an individual who desires above all else the approbation of his fellows. Dr. Luccock is correct when he says that "what is needed today is . . . terribly 'unadjusted personalities'." But what does that mean in terms of actualities? . . .

If I were to make any suggestions as to the future practices in religious education, they would be along the following lines:

1. Intelligent instruction in the history of religion, with some emphasis upon the sociological aspects. Included in this would be the Christian religion. Quite obviously this would not be limited to the Sunday school as it exists today, but would deal with all ages and groups of people. It might possibly include a close relationship with schools, for history, as such, can scarcely be controversial.

2. The discovery by the church of a process by which individuals can be drawn into whole-hearted allegiance to Christian principles. The revival technique resulted in an enthusiasm which was valuable, even though its underlying principles and methods were unsound. After the discovery of such a process the church must apply it as widely as possible.

3. An emphasis upon vital worship experience. This will mean training in appreciations, a leading out into experiences of necessary evaluation of conduct, and the providing of many opportunities for participation in corporate worship.

The above suggestions will radically alter the program of the church. It will call for curriculum materials not now available. It will tie into the social order, because individuals with a clear understanding of religion and a Christian motivation will not rest in the midst of unjust conditions.

Central Union Church, J. LESLIE DUNSTAN.
Honolulu, T. H.

ARCHITECTURE AND RITUAL

EDITOR THE CHRISTIAN CENTURY:

SIR: The article by Dr. Alfred Edward Bailey, "New Churches for Old," is excellent—as a dream, and a stimulus to creative thinking. I am afraid, however, Dr. Bailey makes a few fundamental errors.

First, he confuses the purpose of the modern church building intended to house the many and varied ministeries of worship, prayer, meditation, religious education, Christian fellowship and service with the purposes of other modern structures. No creative architect engaged in church work today urges the imitation of medieval buildings. Nevertheless, it is true that even as the music of Bach and others ministers to the human soul today, so thousands of moderns confess their souls are reached and affected when they go from the hectic business and social environment of our present day civilization (?) into a cathedral or a little wayside chapel of the old world. It is assuming entirely too much to say that men who can think out a radio city can minister to religious needs if commissioned to plan a sanctuary. New materials, yes, when they have been properly tested and adapted for church use. Colors also, within reason. It is fundamentally sound to erect a sanctuary of solid masonry construction today while it is logical to use steel and other structural materials in a building where story is to be piled on story. . . .

The altar to a Christian is not a symbol of death but the basis for life eternal, the symbol of sacrifice. There are those who believe that fundamentally spiritual needs and aspirations of the soul are to be reckoned with even if so much of modern life finds its expression in shallow and thoughtless jazz.

It would be a wonderful contribution to human culture if in every city a great Christian cathedral could be constructed. Their designs might well follow a careful study of all the suggestions that Prof. Bailey offers. In many American cities a half dozen Protestant churches had better be sold and the combined resources used as a nucleus for a great community cathedral. The cathedral scheme could well include the side chapels where denominational and traditional values could be conserved. A preachers' and religious workers' library, a preachers' college, psychological clinics, etc., ought to be included. The financing of such projects, however, will probably have to wait until the American people get tired of devoting their money to other and temporary objects.

Philadelphia. ELBERT M. CONOVER.
Secretary, Associated Bureau of Church Architecture and Allied Arts.

EDITOR THE CHRISTIAN CENTURY:

SIR: I agree with my critics. To put over my ideas about a new church, some millionaire would have to donate a good bit of money. (Would any one like to volunteer before the income tax, the inheritance tax and the capital levy get it?)

To the revolutionists who live in small towns I would suggest:

1. Reduce your churches to one.

2. Take the denominational tag off this one. The surest way to deflate denominationalism is to stop paying for the overhead. Adopt the Laymen's report as a pattern for home reorganization.

3. Equip this building with a 16mm. projector, a stereopticon and a good radio with amplifiers. Keep the organ and pianos.

4. Invite the surviving preacher (or a new one) to moderate his pulpit ambitions and become a social engineer, a director of character building on a basis of religion. (Theological schools please take notice.)

5. Ask your engineer to arrange the Sunday and weekly programs to synchronize when practicable with the religious and educational broadcasts of the NBC, CBS and others. (See the Educational Bulletin of the NBC, 30 Rockefeller Plaza, New York.) What riches of Christian culture are poured out on the air—and largely wasted because nobody builds them into community life.

6. Ask your engineer to rent educational films, of which there are now hundreds on most of the vital interests of modern life including religion and ethics, economics and sociology, and use them regularly for community education.

7. Organize the community responses to these programs into appropriate activities: discussion groups for adults and adolescents in which the moral and spiritual implications of our dramatic world-changes are brought out; groups for doing things in music, art, literature, drama, neighborliness, public service; groups of children for health and character building games, of parents for better parenthood. Make the church the community center of growth.

8. Change the emphasis in religious thinking from personal piety, which is goodness in a vacuum, to virtue, which is "strength in right causes." Stop counting noses to see how many are saved. God can keep a juster tally than we can.

How much will this cost? Possibly a couple of thousand to start with. And the maintenance, together with salary for the social engineer, could be taken care of if all the community adults would pay as much to the church as they now pay for movie shows for themselves and families.

Butler University, ALBERT E. BAILEY.
Indianapolis, Ind.

The Question Box

I read in The Christian Century of February 7 your reply to the question, Have we any authentic knowledge regarding the physical appearance of Jesus? In it you say that we have no such record. No doubt you are familiar with the writings of Publius Lentulus, an early Roman writer, in which there is a somewhat lengthy description of the physical characteristics of Jesus. Do you not regard this as trustworthy? J. S. W., Woodberry Forest, Va.

THE alleged "Letter of Publius Lentulus to the Senate of Rome in the days of Tiberius Caesar" appears to have been a late fabrication of some writer of the middle ages who wished to publish a description of Jesus as Christian piety conceived him, and who reached back into Roman history for a name to which to attach his pseudograph. The document first appeared in the life of Christ by Ludolph the Carthusian (Cologne, 1474), and was included a little later in the Introduction to the Works of St. Anselm (Nuremburg, 1491), but was not the work of either of these authors. The mss. of Jena says that Giacomo Colonna found the letter in an ancient Roman document sent from Constantinople.

There were three men of the name of Lentulus who figured in Roman history, which probably accounts for the adoption of the name for the anonymous writer of the letter, which is manifestly apocryphal. Such a document would have been addressed to the emperor, and not the senate. There was no such officer as the "governor of Jerusalem," mentioned in the letter. There was no procurator of Judea by the name of Lentulus. The letter is quoted in several works of reference, among them the Roman Catholic encyclopedia. It has been discussed and exposed by several scholars, among them Harnack, in Herzog's Realencyklopädie. H.L.W.

Catholics Score Rosenberg Book

Nazi's Aryan Religious Views Attacked in Austria—Pressure on Workers to Join Catholic Trade Unions

(Correspondence from Central Europe)

VIENNA, Feb. 10.—The Roman Catholic church, unable to move against national socialism within Germany, must concentrate her forces in this struggle outside Germany and mainly in Austria. The government organ here, the Reichspost, recently published a report, taken from the papal organ Osservatore Romano, of an essay by a Catholic writer, Father Barberas, who discusses Rosenberg's "The Myth of the Twentieth Century." This essay is, of course, the statement of Catholic criticism of the man whom Hitler has appointed "supervisor of the spiritual and philosophical education of the party, and all coordinated groups." Rosenberg, now the nazi high priest, as it were, becomes the symbol and center of paganism. Father Barberas characterizes Rosenberg's book as a work in which the writer, obsessed by race superstitions, is guilty of "obscene and slanderous Talmudic inventions about the ancestry of Christ," and even accuses him of ascribing to the church father, Ephraim the Syrian, the "opposite of what his works say."

That Rosenberg's ideas and national socialist ideology generally are already bearing fruit is exemplified by the attitude of two young Catholics in the Saar who are national socialist leaders and who have recently announced that they look upon Hitler as a second and greater Christ. One of them adds that he remains a Catholic because in 30 years' time the Catholic church will no longer exist in its present form, but be called national socialism. "Hitler," one of them says, "will be the concept of God in the future, as Christ was for two thousand years." This fanatical worship of the "leader" among Hitler's supporters shows clearly the challenge they offer to the established religion and churches of those countries where the nazi faith is spreading.

The same sort of opposition to an essentially a-Christian world of thought and practice the Roman church reveals in its explicit attitude to the sterilization plans of the nazis. Speaking of the proposed sterilization of the deaf and dumb in Germany, the Osservatore Romano points out that it is unproved that these defects are always hereditary. In strong words it emphasizes this position: "There is none so deaf as he who will not hear; none so dumb as he who will not speak in case he contradict himself. This is the sterilization of reason."

* * *

Seek to Force Workers into Catholic Unions

The main bridge over the Danube in Vienna is to be rebuilt. Labor exchanges have been set up to enrol workers for work on this great bridge, and for all industries connected with it. The exchanges, by command of the government, must make "at least 80 per cent" of their enrolment from members of organized Christian Social (Catholic) trades unions. This amounts to saying that 80 per cent of those enrolled must be practicing Catholics who go to confession. In a country where 80 per cent of the workers belong to the free trade unions and are, to a large extent, members of the social democratic party, the pressure involved in this arrangement can easily be imagined.

* * *

Hapsburg Sentiment Still Strong

Austrian legitimist opinion suffered a severe blow when Hitler carried out what the Reichspost (Catholic government organ) called "the second deposition of the Hohenzollerns." In the same issue of this paper there appeared a notice of quite unimportant details of a family arrangement whereby five children of the ex-Empress Zita were to be allowed to stay in Switzerland and a suggestion, repeated from a former issue, that the body of the ex-Kaiser Karl, who was buried in Madeira, "should be brought home." It should be remembered that the Swiss government withheld permission for his family to stay in Switzerland from the time when the ex-kaiser violated the neutrality of that country by making a bid for his crown from there. The fact that such detailed reports appear in the leading Austrian newspaper shows that there is an alert and watchful undercurrent of legitimist opinion in Austria today.

* * *

Dollfuss Responsible For Crisis

The dangers which surround Dr. Dollfuss in his struggle to retain Austrian independence against nazi Germany are largely of his own making. His refusal to accept support from the social democrats has brought him to a point where, though he desperately needs it, he can no longer expect it. The police raid on the offices of the Arbeiter Zeitung (social democrat daily) which took place on the night of Feb. 8 is not calculated to make support from the left more possible or likely. The same must be said of the heimwehr march on Linz and Steyr, both socialist municipalities.

There is no doubt that Dr. Dollfuss is under severe pressure from the heimwehr (Austrian fascists) on his extreme right, as the demands they sent to him from Linz show. The social democrats on the other hand must take some share of the blame for the situation. Had they followed an active policy of fighting the nazis direct from the beginning, they could probably have established themselves as the bulwark of Austrian independence against Germany, and Dr. Dollfuss could never have considered taking such steps against them as the raid on their paper, and the confiscation of the weapons with which they would have proved themselves his allies in the struggle.

[NOTE: This report left Vienna two days before the outbreak of fighting there. —THE EDITORS.]

DONALD GRANT.

Kagawa Visits The Philippines

To Hold Meetings in China on Return Trip—Liberal Political Views Are Publicly Expressed Again

(Correspondence from Japan)

TOKYO, Feb. 8.—Kagawa is off on his trip to the Philippines. Accompanying him is Miss Helen Topping, devoted American disciple and interpreter. On the way they are stopping in Formosa for a number of meetings and conferences. In Manila Dr. Kagawa will be the guest of the National Christian council which seeks his counsel in embarking upon a program of interdenominational correlation and unification. He will also attend the Methodist Episcopal annual conference and thereafter spend two weeks in a campaign of evangelism in various islands of the archipelago. Starting his return late in February Kagawa-San will visit Hongkong, Canton and Shanghai, in all of which he has conferences and speaking engagements. He hopes to be back in Japan by the middle of March.

* * *

Progress Toward Philippine Union Stirs Japan

News of serious consideration of the possibilities of church union in the Philippines, and a letter from the International Missionary council calling attention to the remarkable progress that is being made in China and in India toward "a correlated and unified program of Christian education," have come somewhat as a shock to Christian circles in Japan. It seems likely now that some effort will be made to qualify Japan for the "larger financial support" envisioned by the I.M.C., (though experience has shown that Japan can no longer be stampeded into acceptance of western notions of progress).

* * *

Liberal Sentiment Again Begins to be Heard

The new imperial minister of war, Gen. Hayashi, seems to be concerned more with the perfecting of the nation's various branches of military service than with direct participation in politics. This gives a little more latitude for discussion in political circles, and the recently convened diet has been making full use of its opportunities. Considerable criticism has been aired concerning the situation in which Japan finds herself with respect to her neighbors, and political liberalism seems somewhat more assertive than at any time since the outbreak of trouble in Manchuria, though still pathetically weak and indecisive.

* * *

Former Pastor Launches Social Action Journal

A new international monthly magazine in English called "Social and Labor News" is announced for early appearance from the offices of the Japanese federation of labor in Tokyo. Among the group of editors and

sponsors the most eminent is Dr. Isoo Abe, father of baseball in this country and president of the Japan social-mass party, also formerly a Christian pastor.

* * *

Japan Hears Foreign Radio Programs

In honor of the birth of the crown prince, the Imperial radio corporation has been indulging in some international exchanges of programs. While friends abroad have profited by a taste of Japan's musical and other talent we in this country have been hearing some of America's and Germany's best in radio programs. We are in favor of more such auspicious occasions, for Japan is still far too cautious in the use of modern means of communication.

* * *

Christians Unite in a Cooperative

Two announcements of significance have been noted recently in the field of interchurch and interfaith fellowship. One is the inauguration of a service cooperative in the city of Mito, where Baptists, Methodists, Friends, Presbyterians, Episcopalians, Salvation army, W.C.T.U., and the Japan Temperance society have united in a great venture of Christian economics without the profit motive. There are vast differences between Christian cooperatives and the Goodwin plan, and we recommend closer study of the former by our American friends who are interested in economic reform.

* * *

Missionaries Found Social Service Federation

The other announcement had to do with social service in the city of Tottori where Congregational missionaries have been instrumental in affecting a federation of social work including the mayor, two city workers, two Buddhist priests, two missionaries, an ex-army officer, a pastor and several other citizens interested in a unified program of social reconstruction.

* * *

Hold Institute for Sunday School Superintendents

Japanese Methodists in January held a great Sunday school superintendents' institute in Tokyo, the largest and most successful conference of the sort ever convened in Japan, 250 being enrolled from all over the empire. The program was as fine in quality and diversified in nature as any similar conference the writer has attended in other lands. It promises well for the future of religious education among these progressive people.

* * *

And So Forth

Buddhist scholars are engaged in a controversy as to the date of Gautama's birth. Some say next April 8 will be the 2500th anniversary, while others contend for a 2800th or a 3000th annual observance. A Buddhist denominational quarrel seems imminent.

Following the resignation of Rev. Saburo Yasumura to accept the principalship of the Baptist Woman's Bible training school in Osaka, the Japan Sunday school association has decided for financial reasons to carry on without a full time general secretary. Members of the executive committee have assumed responsibility for administration and reorganization.

T. T. BRUMBAUGH.

Court's Decision May Empty Jails

Illinois Supreme Court Perils All Cook County Convictions—Lenten Services Follow Usual Pattern

(Correspondence from Chicago)

CHICAGO, Feb. 26.—"Far-reaching and grave consequences" are foreseen by many jurists as a result of a ruling made last Friday by the Illinois supreme court that the method by which grand juries have been selected for over fifty years in Cook county is illegal. One judge is quoted as saying that it probably will result in a "wholesale and legalized jail delivery." Three members of the Touhy mob, just convicted of kidnaping and sentenced to 99 years each, Dr. Alice Lindsay Wynekoop, now being tried for the alleged murder of her daughter-in-law, the Bains, the sanitary district graft conspirators, and many others, are among those under indictment or already convicted who may be freed on this technicality.

The majority opinion of the supreme court holds that the method by which grand juries have been drawn is illegal because from 60 to 100 men have been summoned into the venire, instead of 23 as stipulated in the statute. From the venire 23 were selected to serve. According to eminent Chicago attorneys and judges the statute as it stands is utterly unworkable in Cook county, since many members of the venire are always found to have removed from the city, or to be ill or dead. In the smaller centers where everybody is known to the officials this difficulty does not occur. The result of the decision, if it is not reversed, will require the reindictment and retrial of every case in which exception was entered by the defending attorney to the manner in which the grand jury was selected. In the meantime these criminals may be set free on habeas corpus proceedings. The immense difficulty of securing witnesses and of conducting these retrials, especially in view of the jammed conditions of the court, is evident. It presents a menacing situation.

* * *

A Step Toward Church Union

This evening the Presbyterian and United Presbyterian presbyteries of Chicago will meet in the Second Presbyterian church, 20th and South Michigan avenue, in an official joint session to take action on the proposal for a merger of these two bodies. The chief speakers will be Dr. John McDowell, moderator of the Presbyterian church, and Dr. William Brennan Anderson, moderator of the United Presbyterian church. The merger, if effected, will bring together nearly 200 churches in the Chicago area, and about 10,000 churches in the United States.

* * *

Lenten Services

Lutheran and Episcopalian groups are now conducting Lenten services in the loop, and the 800 churches which cooperate through the Chicago church federation will also conduct such services for the last two weeks in March in the Chicago temple. Many churches, particularly the Roman Catholic, Episcopal and Lutheran bodies, are holding such services also in their various parishes. Holy week and Good Friday will, of course, be emphasized. On Good Friday a three-hour service will be held in Chicago temple, 12:00 to 3:00 p.m., when "The Seven Last Words from the Cross" will provide the sermon themes, with Dr. John Timothy Stone, Dr. Martin Anderson, Dr. Rush M. Deskins, Dr. Harold M. Kingsley, Dr. Henry S. Brown, Dr. Clyde McGee, and Dr. Harold Stanley Stewart as the speakers. During Holy week Dr. John Thompson, Dr. Douglas Horton, Dr. Charles W. Gilkey and Dr. Albert Buckner Coe will be the speakers.

* * *

War Clouds in The Orient

Speaking before the Chicago Council on foreign relations in the Palmer house on Feb. 21, Dr. T. Z. Koo, noted Chinese educator and international officer of the World Student Christian federation, warned his hearers of the imminence of war in the orient. Said he: "With confidence in the efficacy of the league of nations, the world court, and the Kellogg pact all but destroyed, it is clear that no amount of talking will restrain an aggressive nation from its course." And then this disturbing statement, "China has learned a bitter lesson. A nation without sufficient armaments cannot expect to maintain its safety and peace."

* * *

The Next War

A scientist also spoke here the other day about the possibilities in some future war, Dr. Luther S. H. Gable, formerly head of the department of radium and heliology at the Detroit institute of technology, and sole survivor of a group of six chemical engineers who refined the first commercial radium in America. Dr. Gable spoke of the possibility of controlling and utilizing the cosmic ray which, he believes, will be accomplished in the not distant future. There are too many men, he said, waiting to steal such an invention as soon as it is perfected and send it on a radium-driven and radio-controlled airplane without the need of fuel or pilot and equipped with a cosmic ray reflector to level fortresses, destroy munition stores and render a belligerent nation so impotent as to make it doubtful whether there would be enough human beings left in it to sign a peace pact!

* * *

And So Forth

The divinity school of the University of Chicago, the Chicago theological seminary, the Meadville theological school and the Disciples' divinity house, were hosts to the twelve seminaries in and about Chicago which comprise the Interseminary union conference, on Feb. 22. "Building the New Community through an Effective Ministry" was the theme around which seminars, addresses and discussions were organized.

Many ministers, apparently, do not wish mankind to be deprived of the hope of eternal damnation. At any rate, a lot of newspaper space has been given to reports of actions and resolutions by ministers' groups who were distressed by the loss of faith in the devil and hell on the part of other ministers, as evidenced by the answers to Prof. Betts' questionnaire, to which allusion was made in a recent issue of The Christian Century.

CHARLES T. HOLMAN.

Reds Threaten Mission Schools

Manifesto of Collapsed Revolt Showed Intention of Ending Religious Teaching—Leprosy a Growing Problem

(Correspondence from China)

SHANGHAI, Feb. 1.—The Fukien revolt fizzled out! Government planes bombed Foochow but did relatively little damage. Government forces pushed the 19th route army back and out; its final fate is not yet known. It was more or less the tool of politicians. Interestingly enough it did not, when facing a Chinese army, display the grit shown in Shanghai against the Japanese. Residents of Foochow give this army a good reputation and declare that it is far from red. Temporarily the reds were given control of political propaganda in Foochow, but not of the army. They issued a manifesto which paid considerable attention to Christianity. Other propaganda contained much pertinent criticism of Christianity. I have not seen a copy of this manifesto. Those who have, however, told me that had the revolt been successful the conditions therein affecting Christian schools would probably have forced their closing in six months. There is here a hint of what may happen if and when the reds, in their present temper, extend their control. Incidentally this manifesto appears to have been well written.

* * *

General Chiang Kai-shek Gains in Power

One unintended result of the revolt is the advantage gained thereby by General Chiang Kai-shek. Its major motivation was to oust him. The central executive committee of the government has just held a meeting. As to what was decided little has yet been divulged. It was, however, attended by both the opponents and supporters of General Chiang. It went out of its way to laud General Chiang for his success against the rebels and the reds. He is, therefore, more the strong man of present-day China than ever. It is reported that the military machine under his control is gaining in organization and efficiency. The Fukien secessionists have helped bring about the very thing they did not want; another quirk of political irony! Furthermore, China has moved toward closer political solidarity and unity. Under the chaotic surface a unifying political motive is at work.

* * *

Manchurian Coronation Excites Little Interest

We are, of course, being regaled with frequent references to the forthcoming coronation of the last scion of the Tsing dynasty as emperor of Manchukuo. So far as public utterances are concerned this reversion to monarchy does not include north China. No one, however, would be surprised at anything that might happen. At the moment, outside of Manchuria, I can detect little excitement about what is happening there; and even there only one element is vocal. This is one aspect of the present relative quiescence anent Sino-Japanese problems. Both parties are moving somewhat more cautiously than formerly.

* * *

To Build Leper Sanitarium

Turning from these political uncertainties one notes with satisfaction rising interest in the problem of leprosy. The first national conference on that problem was held in October, 1932. Studies have shown that the foci of this disease in China are more numerous than has been heretofore assumed. At least 400 advanced cases are known in Shanghai itself. The government has under consideration suggestions as to leprosy legislation formulated by a medical committee appointed by the aforesaid conference. Plans are under way to build a national leprosarium at Woosung near Shanghai. This will occupy 17 acres of land and will be equipped with modern conveniences. It will cost over $100,000 silver. Of this about $60,000 is to be raised by subscriptions. The central government is giving the land and may make an annual contribution toward upkeep.

* * *

Begin Christian Attack On Rural Problems

Apropos of the organization of the Kiangsi Christian rural service union, set up largely in response to suggestions by government authorities that Christians help in the rehabilitation of the rural districts in western Fukien and eastern Kiangsi overrun by communists, the Rev. G. W. Shepherd of the American board missions, Foochow, who is intimately acquainted with rural conditions and problems in that section, has moved to Kiagnsi to assist temporarily. That is the first step toward supplying the personnel for meeting this great opportunity.

* * *

Y.M.C.A. Shows Vigor

Near the end of January the Y.M.C.A. held its twelfth national convention in Shanghai. Two hundred and twenty delegates were present, among them one each from Szechwan and Yunnan. Dr. Y. S. Tsao, former president of Tsinghua university, was in the chair. A new constitution was unanimously adopted which makes the national committee directly representative of city and institutional associations, and places legislative power in its hands. It was decided to strengthen the religious program so as to adapt it to the moral and spiritual needs of Chinese youth. The outstanding action taken by the convention was the decision, after spirited discussion, to commit itself to the furtherance of a better social order as well as work among industrial workers and rural dwellers.

* * *

Dr. Norwood in Shanghai

Our most distinguished recent visitor was Dr. Frederick Norwood of City temple, London. His fearless challenge of the existing economic and political systems as warbreeders drew large and appreciative audiences. He not only punctured these systems most vigorously and eloquently, but he also radiated the hope that forces are at work for the betterment of conditions in the world in general and in the religious life in particular. His message is modern but thoroughly theistic and dauntless.

FRANK RAWLINSON.

England Firm For Parliament

Drift of Europe Toward Fascism Gives Britain Added Devotion to Democracy—B.B.C. on Defensive

(Correspondence from England)

LONDON, Feb. 15.—It is impossible in these days for us to forget that we are a European nation; in many ways our destiny is involved in the destiny of Europe. At the present moment Mr. Henderson is conferring in London with other European statesmen upon the future of the disarmament conference. Are the private deliberations between powers still to continue and how long? Our board of trade is having a controversy with the French; it is a story of one retaliation being met by another; the last news is that France is making an end of its old trade agreements with us, dating back to 1826. There are many who doubt the wisdom of our pressing France for an immediate settlement in the hour of her crisis. It does not look either generous or wise. The drift away from the left both in France and in Austria is noted by us; it may be that Europe will go fascist. Our wise course will be not to throw over parliamentary government, but to adjust it to the needs of the present situation; we have time and opportunity and I think our people have the will to keep to parliamentary government, but it needs to be made more effective and mobile.

* * *

A Serious Trial

Captain Miles of the London salvage corps was sentenced on Feb. 12 to 4 years' penal servitude for conspiring with Leopold Harris to pervert the administration of justice. Miles held a high character and his downfall is a lamentable fact. But where a salvage corps is provided by the insurance companies in their interests, it is a grave crime for the chief officer of such a corps to accept bribes. The judge was absolutely fair in his summing up, but when the jury returned the verdict of "guilty" and the judge pronounced sentence, he said that it was one of the worst cases he had ever heard of and he gave the most severe sentence which he could give, four years' penal servitude.

* * *

William Morris, 1834-1934

It is a hundred years since William Morris was born. He left his mark upon English letters and art and some of us still love his romances; if his medievalism seems an idle dream to many of our generation and Morris in his own words is to them "An idle singer of an empty day," there are still some who recall with gratitude the brave fight that this splendid artist and craftsman waged when we were young. We remember too how this artist, fresh from his dreams of an ideal world in which the glories of the middle ages would be recovered in a setting of justice and beauty, would sally forth into Hammersmith and, standing on a soapbox, would speak for the socialists. He was a convinced social democrat but I wonder what he would have said

to the mechanical triumphs of the other followers of Marx in the Russia of today.

* * *

B.B.C. Defends Itself Against American Criticisms

There is in the Listener for Jan. 31 the reply of the British Broadcasting corporation to the criticisms of it in "Broadcasting in the United States." In general the writers do not deal with other systems in other countries. There have been and are cordial relations between the National Broadcasting company and the Columbia Broadcasting system in America, and the B.B.C. Each country must work out for itself the best use of this new and bewildering power. The writers of this supplement to the Listener are rather concerned to show that some of the charges brought against the British system are unfounded.

The popularity of the system can be shown by the number of licenses, 6,000,000 in all; the population to which these sets belong is 46 million; one person in eight is a holder.

Is there a censorship? The chief charge against the B.B.C. is that it provides material, severely censored and subservient to the powers that be. The answer given to that charge is, I think, convincing. The case of Mr. Winston Churchill has been brought forward by critics as a proof that views unfavorable to the policy of the government are not allowed expression. It is true that while the select committee on India is sitting the corporation thinks it inadvisable for Mr. Churchill and others to speak upon it; but Mr. Churchill has spoken quite frankly on many things under the title, "Whither Britain?" and when the select committee finishes its work he will discuss their findings in detail. That the political addresses are representative of all views, I believe most of our people would thoroughly agree. I have myself heard in the last few weeks Sir Stafford Cripps and Mr. Bevin, pronounced socialists, as well as such revolutionary thinkers as Mr. Wells and Mr. G. B. Shaw; on Russia Mr. Dobbs, a defender of the soviets, has spoken; on philosophy Prof. McMurray has lectured often and roused fierce controversy.

If the addresses on the air seem to foreign observers less violent than they should be, that is partly due to the temperament of our people and partly to the discipline of the microphone. That is a sure test of insincerity and tub-thumping. Nothing sounds more ridiculous on the air than wild and forced language. On the whole, while we reserve the right to complain where the B.B.C. seems to us to be defective, there is not one listener in a thousand who would change the system. It suits us well and that is our chief concern. In other countries with other conditions it might not serve the main purpose. But the B.B.C. is not likely to be changed in its main constitution and policy.

* * *

The Unemployed and Their Bill

There was an increase in the numbers of the unemployed in the month of January. An increase was not unexpected, but the number was larger than was thought likely, 164,989. One reason for the increase is the fact that a number of children leaving school are added to the list at this time of the year, and the number is larger this year because of the sharp rise in the birth rate in the latter part of 1919. But the increase, however it is explained, is disquieting and at least prevents us from thinking that the problem is slowly solving itself.

The unemployment bill is going through the house of commons but without kindling much enthusiasm. On some amendments the government have met with opposition from their own followers; and in several clauses they themselves will make amendments to meet the evident feeling of the house. The real difficulty is to keep the insurance measure solvent. Last year on the unemployment insurance fund there was a substantial balance in hand; how far this ought to go to clearing off the debt, which the fund had incurred, is one question in dispute. Labor vehemently declares that under present conditions there is no justification for keeping the "cuts" which were made in the crisis of 1932.

One welcome fact can be recorded. No one of any importance now speaks of the unemployed as though they were shirkers or work-shy.

* * *

And So Forth

In the Cambridge election the national conservative received 14,896 votes and Dr. A. Wood, labor, 12,176. It is not an encouraging result for the government, which had a majority of nearly 15,000 in 1931.

The dean of Exeter has been attacked for inviting certain free churchmen to lecture in the cathedral. He defended his action vigorously. "It is really an insult," he says, "to the distinguished scholars who have accepted our invitation to imagine that they could abuse our hospitality by partisan pronouncements." The bishop of Exeter says that the invitations are illegal, though he does not disapprove of them.

We are still badly in need of rain. The government has been urged to make special provisions for places where the need is most serious, but they put their faith in the rain that is to come.

There is a fund open for the relief of the sufferers from the Indian earthquake. It seems likely that more than 6,000 deaths were caused by it and much destruction of crops and land.

The latest slogan of Lord Rothermere is that "armaments bring peace"!

"We have all of us, I think, an irrepressible desire to be God and do the job much more smoothly than God does it, by taking away all those opportunities for true freedom which entail the possibility of

"A Revelation of the Oriental Mind of Today"... Sir Philip Gibbs

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EDWARD SHILLITO.

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South Is Still Dry Territory

Survey shows Most States and Counties Will Exclude Liquor—Low Prices for Muscle Shoals Power

(Correspondence from the New South)

NASHVILLE, Feb. 23.—Outside of Louisiana the wet crusade makes little headway in the old south. Huey Long's state is wide open. Virginia inclines to the state sale and control plan. Missouri voted to allow saloons in its eight largest cities, bottle sales in places of 500 or more and made open country places and villages dry areas. Alabama democrats refused to consider a referendum and the state refused to legalize even 3.2 beer; it has a state law limiting that beverage to ½ of 1 per cent. Georgia's situation is much the same. Birmingham's sheriff warns all violators that he will enforce the state laws, while Atlanta's mayor winks at violation. Kentucky's bone dry law is safely rooted in its constitution and there will be no chance to vote on its repeal until 1935. Tennessee has collected less than one-half the anticipated $50,000 per month from its beer tax and the politicians are guessing as to the safe way to jump in next November's elections. Sixty-two of the 95 counties voted dry in the repeal referendum, among them practically all the democratic strongholds outside Memphis and Nashville. Arkansas has voted to allow the making of wine and other beverages from fruits, in which the state is rich, but only for exportation into wet territory. Most of the south will remain dry.

* * *

Bad Start for 1934 Lynching Record

The new year started with a bad record on lynching. Three Negroes were killed by mobs in the south—one in Kentucky, one in Florida and one in South Carolina. Indictments of seven men were procured in Kentucky and of five in South Carolina. Three colored men are going on trial in Mississippi as this is written, after positive identification by their victims, with a guard of 300 state troops to insure against molestation.

* * *

Muscle Shoals Power Begins to Circulate

The first electric current from Muscle Shoals to be sold as a federal utility was turned on to the wires in Tupelo, Miss., at midnight on Feb. 6. Tupelo is a city of 11,000 and is only one of the more than 200 municipalities that have voted to take TVA current. Knoxville is the largest city to ask for it and has not only voted by three to one to do so but has borrowed $2,000,000 PWA funds to purchase the present power company's distribution system. The rates for Tupelo will be one-half or less the average for the household consumer and much less than the usual rate for the commercial consumer. Yet the rate is figured to pay all costs, including the cost of installation, and to cover depreciation and contributions to a sinking fund that will ultimately, when all the power generated is sold, repay the government for the dams and the generating equipment at Muscle Shoals and other hydraulic power cities under TVA direction. Rural areas in northern Mississippi, near Tupelo, are being organized into consumers' districts, distribution lines will be built and the great experiment of extending electrification to rural districts will be on. The Alabama Power company has been paying one-fifth of one cent per kilowat hour for current at the dam and selling it in the nearby towns at 8 cents.

* * *

Confederate Veterans Near Final Roll Call

The state home for confederate soldiers near Nashville has been closed. There were only six old soldiers left there and the cost of their keep was running about $1,000 per annum. They were given dormitory room and pleasant surroundings in another state institution. The old men in gray held what will perhaps be their last bivouac in Atlanta last autumn. Only about 100 were able to come. A number of them brought their old black servants with them—men who had been their slaves, marched with them in war and stayed to care for them in the long peace since. Many of them wore medals and they were entertained with honor. Recently the Texas "grays" protested a showing of Uncle Tom's Cabin and prevented it. In Houston the United Daughters of the Confederacy claim to have prevented an amateur presentation of that play at Rice institute.

* * *

Dr. Carver Experiments on Infantile Paralysis

Dr. George Carver, the colored chemical wizard of Tuskegee, is experimenting with a peanut oil derivative as a cure for infantile paralysis. News of experimental success has brought thousands of letters and many have come to Tuskegee seeking help. Dr. Carver is too much the scientist to claim a cure—he only claims that help has been given and that the experiment looks hopeful.

* * *

Rosenwald Fund Completes School Building Work

The Julius Rosenwald fund announces an end of its schoolhouse building program. In 20 years it has built more than 5,000. The south is dotted with them and with white school houses built on their models. The Rosenwald schools employ 15,000 Negro teachers and house more than 600,000 pupils. Attention will be given henceforth to the education of leaders, to health education programs and to carrying through library demonstrations.

* * *

Supreme Court Upholds Primary Discriminations

The Alabama democratic state committee refuses to allow Negro participation in their primaries. Louisiana has a law allowing the registrar to require a colored voter to explain to his satisfaction a clause in the constitution. An educated Negro was refused registration because he had not explained to the satisfaction of a registrar. The state supreme court upheld the denial and the United States supreme court has refused to interfere. That means, of course, that if an ignorant politician happens to be registrar he can deny an educated Negro registration because he cannot explain some clause of the constitution to his satisfaction.

ALVA W. TAYLOR.

Rioting Ends United Front

J. B. Mathews and Others Resign from League Against War After Communist Outbreak

(Correspondence from New York)

NEW YORK, Feb. 24.—The cry "United Front" in labor and radical circles has again proved a grim joke. A sincere effort to bring the workers and their sympathizers together in a giant protest meeting last Friday on behalf of the socialists of Austria ended in a battle royal between contending factions at Madison Square Garden. On that morning the communist Daily Worker said, "Anyone who splits the ranks of the workers at this time helps the fascists, injures the valiant struggle of our heroic brothers in Austria, and is a contemptible enemy of the working class." And yet that very afternoon hundreds of communists acting apparently in prearranged concert howled down the presiding officer and opening speakers and caused the meeting to end in a riot of serious proportions! This meeting was certainly no help to the workers of Austria nor did it add any prestige to the workers of New York city.

Of course the communists now realize that they made a mistake, for the League Against War and Fascism, which was a united movement to avert the growing fascist danger, is on the point of disruption. J. B. Mathews, the chairman, has resigned with the statement that "the usefulness of the American League Against War and Fascism has been irreparably impaired on account of the Madison Square Garden incident." Other outstanding leaders in this league, such as Mary Fox, Devere Allen and William Pickens, have also resigned. Seldom does contemporary life throw up a better example of the folly of trying to build a better world with no sounder ethic than that of expediency.

* * *

International Relief Association On Germany

The International Relief association, of which Oswald Garrison Villard is chairman and Freda Kirchwey, treasurer, issues a monthly bulletin dealing with the German situation. This month an examination is made of the nazi claim to have reduced unemployment. The registered unemployed in January 1933 was 6,047,000 compared with 3,714,000 in November 1933. But to offset this apparent gain in employment it is pointed out that 60,000 Jewish and political victims have fled the country, about 250,000 people are confined in concentration camps, married women whose husbands are employed are not permitted to work and hence are not counted as unemployed, 250,000 are engaged in labor service working in labor camps like military conscripts, 250,000 are engaged in agriculture labor service where they work on large estates where they receive food and a little pocket money and 314,000 emergency workers receive a wage considerably below the very low minimum wage of German workers. Thus an analysis of the reported gain somewhat reduces its impressiveness. The office of the International Relief association is at 20 Vesey street.

* * *

Dr. Buchanan Dies

Dr. Walter Duncan Buchanan, pastor of the Broadway Presbyterian church, died last week. His death came as he was preparing to officiate at a marriage service in his church. Dr. Buchanan was the dean of the New York presbytery having membership in it for over 50 years. He was the leader of the fundamentalist forces in the controversies with the modernists and was one of the most active opponents of Dr. Fosdick a few years ago.

* * *

Court Recognizes Mohammedan Sabbath

The Moslem sabbath was officially recognized by a New Yory city court the other day. Some children of parents who professed the faith of Mahomet were brought into the children's court in the Bronx for non-attendance at school. It appeared that they had been kept out of school by their parents on Friday, the holy day of the Moslems. Faced with this situation Justice Brandt, sitting in the case, declared that such Moslem children by analogy with the privileges granted Christian and Hebrew children should be excused on Fridays.

* * *

Dr. MacLeod Resigns

Dr. Malcom James MacLeod, pastor of the Collegiate Reformed church of St. Nicholas, has resigned, his resignation to take effect Jan. 1 next year. Dr. MacLeod has been pastor of this church for a quarter of a century and has been in the ministry for 40 years. This church is the oldest Protestant church in the United States with a record of 305 years service.

* * *

Death of Dr. Pirazzini

Dr. Agide Pirazzini, professor of Old Testament languages and literature and Italian Bible in the Biblical seminary here, died a few days ago. Dr. Pirazzini was one of the best known and beloved of our Italian American religious leaders. He was an M.A. of Brown university, S.T.D. of

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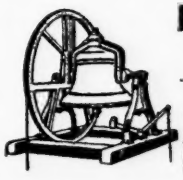

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Temple university and Ph.D. of Columbia. He has been on the staff of the Biblical seminary since 1907.

* * *

Vincent Burns on New Broadcast

Rev. Vincent Burns of Union church, Palisade, N. J., has inaugurated a new and most timely radio hour over station WOR. As a preacher to young people Mr. Burns has come to feel that some direction to their religious idealism should be given which would bring their energy and enthusiasm into the battle to make our social order just and humane. To meet this need Mr. Burns has organized the Brotherhood of Youth which all young people are invited to join and every Sunday from 6:30 p.m. to 7:00 p.m. the brotherhood's service will be held.

* * *

Many Demonstrations Stir City

New Yorkers are being treated to many demonstrations these days. The taxicab strike and the hotel workers strike have both called out spirited and noisy demonstrations on the part of the strikers and their friends. The other day the socialists and communists marched to the Austrian consulate at 42nd street and Fifth avenue where a short battle with the police was staged. This riot resulted in a number of injuries both to the police and the paraders but nothing of a very serious nature. And recently there was a parade to CWA headquarters having for its object the continuance and extension of the government work program.

* * *

New York's Youth Meet in Conference

More than 600 young people and leaders of young people attended the New York state youth conference held at various churches and at the Y in Rochester, Feb. 16-18. The conference theme was "Youth accepts the challenge of Christ in daily living." Among the speakers were Paul L. Lambert of Teachers college, Columbia university; Walter W. Van Kirk of the Federal council; Edmund B. Chaffee, Wilbour E. Sanders, Albert J. Anthony and L. Foster Wood. Plans for the council were largely in the hands of young people, headed by Martin L. Harvey, Negro law student from Brooklyn, who was reelected president of the council.

* * *

Y.M.C.A. Turns Coed

More and more this city's Y.M.C.A. is admitting young women and girls to its activities. Coed week, sponsored last week by the Y.M. and Y.W., showed a wide range of activities attended by young women. Back of this change in program is the purpose of the Y.M.C.A. to make it comparatively simple for the transient and resident members of its 16 local branches to meet desirable girls. One unforeseen result of the broadening of the attitude has been the stimulus to the educational activities for more young men now attend when the young women can also.

* * *

Church Dinner in Automat

Many of us have been disturbed about the high costs of ecclesiastical dinners. Perhaps we can learn something from the Mennonites who this week held their dinner and farewell to their departing missionaries at the automat. The proprietor of this eating place at 45th street and fifth avenue roped off a place for the 400 Mennonites from Pennsylvania and these sturdy Christians went ahead with their service of songs and speeches in spite of the coming and going of the regular customers. The gathering was in honor of Mr. and Mrs. John H. Mosemann and Mrs. Elam Stauffer who sailed for Africa that night.

EDMUND B. CHAFFEE.

Death of Dr. Peter Ainslie

Christian Unity Leader Dies in Baltimore Following Two Operations

Rev. Peter Ainslie, for more than 40 years minister of the Christian Temple, Baltimore, and internationally known for his labors in behalf of Christian unity and world friendship, died in a Baltimore hospital Feb. 23, at 66 years of age. Dr. Ainslie became ill early in January, and since then had undergone two serious operations.

Dr. Ainslie was a Virginian by birth, and received his academic and theological education at Transylvania college, Lexington, Ky. After a brief pastorate at Newport News, Va., he went to Baltimore in 1891 and established the Christian Temple, which in time ministered to a huge parish, with eight branch chapels and a fine edifice for the mother church. His remarkable achievements in Baltimore made him widely known, and in 1910 he was elected president of the national convention of his communion, the Disciples of Christ. The following year he took the first definite step in his work for church unity and world peace, with the establishment of the Christian Union Quarterly, which he edited until his death. He was made a trustee of the Church Peace union, and was a delegate to the Church Peace conference at Constance in 1914, as well as to those at The Hague in 1919, at Geneva in 1920, and at Copenhagen in 1922. He was also a delegate to the Life and Work conference at Stockholm in 1925.

For many years Dr. Ainslie had been a trustee of the Disciples divinity house at the University of Chicago and was a member of the American society for church history. For a time he lectured on biblical literature at Goucher college.

Dr. Ainslie received honorary degrees from Drake university and from Yale divinity school. He wrote a number of books, among them "If Not a United Church—What?" and "The Scandal of Christianity."

Mt. Union College Holds Religious Emphasis Week

Late in February Religious Emphasis week was observed at Mt. Union college, Alliance, O. A series of four addresses were given by Rev. A. Raymond Grant, of First Methodist church, Duluth, Minn.

Canon Streeter's Visit to America

Canon B. H. Streeter will arrive in New York city March 20. On March 25 he is scheduled to preach at the Chicago Sunday Evening club, and on the 26th he will deliver the Hale sermon on "The Church and Modern Psychology" at the Seabury-Western theological seminary, Evanston. His series of lectures at Colgate-Rochester seminary will be given April 2-7, and he will preach at Harvard on April 6. Pres. Frederick Grant of Seabury-Western, writes that Canon Streeter advises him that he will be unable to accept additional speaking engagements.

A Notable Celebration at Brick Church, Rochester

On Feb. 18 Brick church, Rochester, N. Y., observed the 46th anniversary of the coming to its pastorate of Rev. William R. Taylor, now pastor emeritus, and the 10th anniversary of the ministry of Rev. Justin Wroe Nixon. Also honored was the memory of the late Dr. James Boylan Shaw, who became the church's first pastor 93 years ago, to lead its activities until the coming of Dr. Taylor. The sermon of the morning was delivered by Dr. Taylor, and Dr. Nixon in his address paid tribute to the congregation for "its loyalty, cooperative spirit, and concern for the progress of the kingdom of God." Among other speakers of the day were Dr. A. W. Beaven of Colgate-Rochester seminary and Dr. Rush Rhees, president of the University of Rochester. A local paper paid tribute to the church's leaders, commenting editorially that "the influence of these three pastors has extended far beyond the limits of the Brick church parish and has provided a moral and civic leadership the influence of which it would be hard to measure."

Death of Dr. Protheroe, Chicago Choral Leader and Composer

Dr. Daniel Protheroe, for the past 25 years conductor of Chicago's Central church choir, and of a number of famous choruses, also a composer of numerous religious works, died in Chicago, Feb. 25, at 67 years of age. Dr. Protheroe taught singing and composition at the Sherwood music school, Chicago. He was a Welshman, a friend of David Lloyd George. For many years he directed the annual music festival at Harlech castle, in Wales.

Death of Dr. King, Former Oberlin Head

Dr. Henry Churchill King, nationally known educator and president of Oberlin college for 24 years, died at his home in Oberlin, Feb. 27, at 76 years of age. Dr. King retired from the Oberlin presidency in 1927. During his active career he was frequently called upon for lectureships in colleges and universities, and in 1909-10 he delivered the Barrows lectures in India. He served as president of the Religious Education association, the American Missionary association, and was honored with many other posts of responsibility in the field of education and missions.

Good Will Conference at Denison University

Rabbi Levinger of the Hillel foundation at Ohio State university, Father Glenn, professor of philosophy at St. Charles college, Columbus, O., and Rev. C. L. Seasholes of First Baptist church, Dayton, addressed a good will conference recently held at Denison university, Granville, O.

Cincinnati Presbyterians Protest Vinson Bill

The presbytery of Cincinnati unanimously adopted a resolution introduced by its social action committee, urging senators and representatives in Washington to oppose the

Vinson bill now before congress because its passage would raise the navy department's expenditures over $500,000,000 a year for the next five years; because this larger navy is not needed, and because in view of the critical condition of world affairs, such action would provoke ill will rather than promote good will.

The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Before Midnight

(Ralph Bellamy, June Collyer) (Columbia) Agreeable little detective thriller, with wellknit plot and situation complicated by exchanged identities, interestingly solved by sane, shrewd methods. Bellamy plays an able detective in finely restrained fashion, minus the usual theatrics of the movie "sleuth."

For A: Good of kind. For Y: Good. For C: Probably good.

Bolero

(George Raft, Carole Lombard) (Paramount) Ambitious dancing gigolo, bent on big money, will not mix sentiment with work and fires partners when they show it. "Falls" himself for last one. This vulgarian hero, by his ingrained crudity and blatant conceit, largely loses audience sympathy.

For A: Mediocre. For Y: Better not. For C: No.

Death Takes a Holiday

(Fredric March, Evelyn Venable) (Para) Distinctly unusual picture, difficult and well done. Death, notably played by March, would know charm of life that makes mortals fear him. As "prince" at nobleman's house-party he finds all uninteresting until love comes. Eerie atmosphere, serious ending.

For A: Notable. For Y: Very mature. For C: No.

Four Frightened People

(Claudette Colbert, Herbert Marshall) (Para) Four people, of very different characters, react characteristically to danger and terror on wild jungle island. Mary Boland particularly fine. Two rival suitors of heroine furnish romance. Scenery authentic. Better than average picture of kind.

For A: Good of kind. For Y: Doubtful. For C: No.

Hips, Hips, Hooray

(Wheeler and Woolsey) (RKO) Lively nonsense, music and dancing, with much vulgar hilarity. Semi-nude girls of two cosmetic establishments give brilliant idea for title. Wildly idiotic auto race is funny. Raw jokes and coarse horseplay make it thoroughly undesirable for the young.

For A: Depends on taste. For Y: Very doubtful. For C: Doubtful.

Moulin Rouge

(Constance Bennett, Franchot Tone) (UA) Back-stage story, with gorgeous dances and usual brand of singing, shows ex-actress doing dual role a la The Guardsman. Changes wig, fakes French accent, and own husband does not know her! Achieves the sophisticated thrills intended.

For A: Depends on taste. For Y: Better not. For C: No.

Hold the Press

(Tim McCoy) (Columbia) Banal melodrama dealing with the abuses of the parole system. Tim McCoy, in a new role as a newspaper reporter who, single handed, brings the crooked parole board and a gang of racketeers to justice. Of slight interest to any audience.

For A: Hardly. For Y: Better not. For C: No.

Best Recent Films for Family:

Alice in Wonderland
Mr. Skitch
Midshipman Jack
Sons of the Desert
This Side of Heaven
Hi, Nellie

Films of Special Interest to Adults:

Gallant Lady
Nana
Queen Christina
Eskimo
I Was a Spy
Carolina

BOOKS RECEIVED

Reality and Illusion, a New Framework of Values, by Richard Rothschild. Harcourt, Brace & Co., $3.50.

Prayers for Services, a Manual for leaders of worship, edited by Morgan Phelps Noyes. Scribners, $2.50.

Abraham Lincoln, Thirty Poems, by Thomas Curtis Clark. Flavel Pub. Co., Chicago.

Sense and Poetry, by John Sparrow. Yale, $2.00.

No Thank You, by Vash Young. Bobbs-Merrill, $1.50.

The Great Physician, a Life of Sir William Osler, by Edith Gittings Reid. Oxford, $1.50.

The Changing City Church, by Carl Douglas Wells. University of Southern California press.

Let's Have Action! by Kay Jackson. Ray S. Kellogg, Norwalk, O., 10 cents.

Great Questions of the Last Week, by B. H. Bruner. Cokesbury, $1.00.

The Menace of Recovery; What the New Deal Means, by William MacDonald. Macmillan, $2.50.

They Were Giants, by Charles Reynolds Brown. Macmillan, $2.00.

The New Capitalism, by James D. Mooney. Macmillan, $3.50.

The Education of American Ministers, by Mark A. May, William Adams Brown and others. Institute of Social and Religious Research. 4 vols., $3.50 each, or $12.00 the set.

The Valiant Wife, by Margaret Wilson. Doubleday, Doran, $2.50.

His Last Thursday, by James S. Kirtley. Judson Press, $1.00.

When the Sun Rises, by George D. Owen. Revell, $1.00.

Famous Friends of God, by Mott R. Sawyers. Revell, $1.50.

The Epic of Jesus, by C. W. Durden. Revell, $1.50.

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